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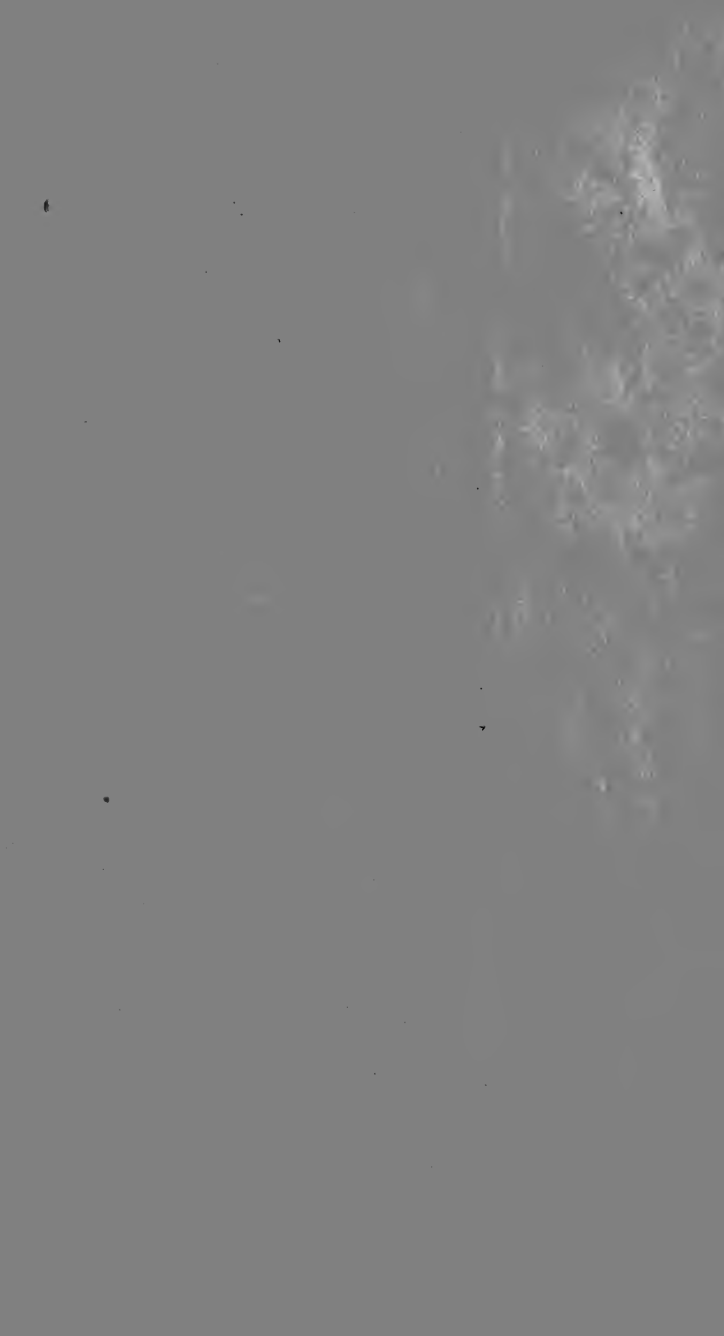
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GENERAL INSTRUCTIONS

TO THE OFFICERS OF THE ARMY

AND THE OFFICERS OF THE NAVY

OF THE UNITED STATES

OF AMERICA

IN THE FIELD

OF THE ARMY

AND THE OFFICERS OF THE NAVY

OF THE UNITED STATES

OF AMERICA

IN THE FIELD

OF THE ARMY

AND THE OFFICERS OF THE NAVY

OF THE UNITED STATES

OF AMERICA

THE
BAPTISTS JUSTIFIED,

BY
JEREMY TAYLOR, D. D.

LATE LORD BISHOP OF DOWN AND CONNOR

WITH AN
INTRODUCTION AND NOTES,

BY
WILLIAM ANDERSON.

Αταλάιπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτιμα
μᾶλλον τρέπονται. Θεοκυδίδου Ξυγγραφ. Α.

Nec consuetudo quæ apud quosdam obrepserat, impedire debet
quo minus veritas prævaleat et vincat. Nam consuetudo, sine
veritate, vetustas erroris est. Cypriani Epist. 74.

LONDON:
PUBLISHED BY REST FENNER, PATERNOSTER-ROW.

1818.

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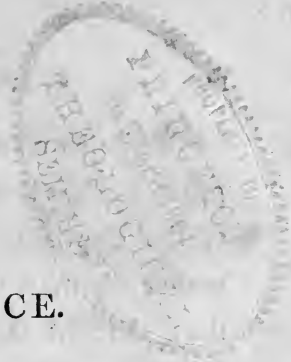
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PREFACE.

IN submitting the subsequent pages to the Public, the Editor expects not that they will induce any of those, who are addicted to the prevailing practice, to change their opinions. When persons have taken a side, on a controverted subject, they can seldom be induced to re-examine the grounds of their conviction. Their minds have such a bias, as makes them insensible to the force of the most cogent and satisfactory arguments in favour of opinions or practices, which they have rejected. To be open to conviction, though the general profession, is extremely rare.



While so many works issue from the press, against the distinguishing practice of the Baptists, if they remained altogether silent, it might be inferred, that they thought their cause indefensible. Some persons may not have made up their minds on the subject of baptism. If the following pages shew that our practice is supported by great appearance of reason, or induce any of those who have not come to a conclusion on the article, to embrace what in his judgment accords with scripture, the editor will be amply rewarded.

If he has confined his remarks more particularly to Mr. Towgood's Dissertations on the subject of Baptism, it is not because he concurs in the panegyric of his late editors: but because, while the work exhibits, without much prolixity,

the strength of the arguments in favour of christening, it having been recently very warmly recommended by eleven respectable ministers, it may be presumed to possess considerable authority among our brethren. Mr. Belsham's Plea for Infant Baptism, is merely the echo of Mr. Towgood's Dissertations; the principal addition made by the minister of Essex-street, being the extravagant position, that the apostolical authority of the baptism of the decendants of baptized persons, rests on higher evidence than the authenticity of the scripture. It may, perhaps, be thought more notice should have been taken of the pamphlets called Facts and Evidences on the Subject of Baptism. I must confess, that if I had followed my own judgment, I should have left to its fate a work not less distinguished by in-

accurate statement, irrelevant matter, a preposterous reasoning, than by the disorder in which it is thrown together, and the lofty pretensions of its author. But having observed that these pamphlets were hailed as a seasonable support to a sinking cause, and that the confident tone and appearance of learning which the editor of Calmet assumed, made an impression on minds not capable of investigating the truth of his assertions; I supposed that by fixing on what he most unfortunately styled a demonstration, and the most vehement of our opponents called "The best arguments in favour of Infant Baptism they had met with,"* I should be able to expose not only the weakness of his reasoning, but his incompetency to the discussion on which he has entered. Of my success, scholars must judge.

* Evangelical Magazine, 1815, p. 417.

The notes to Bishop Taylor's portion of this work, will be found inserted thus [] between the paragraphs to which they belong.

The ensuing pages would certainly not have been published, if the views which they are designed to support, appeared not to be of importance. To preserve the rites of our religion in their primitive form, seems due to the great master, and is evidently essential to the perfect efficacy of the Christian institution. It was established, it may be presumed, in its best form; and every deviation from the primitive practice, is likely to impair the efficacy of its rites. Baptism administered, in what I deem the original and proper manner, is a most solemn and impressive ceremony. It is a most striking representation of the aim

and issue of the Christian dispensation, of the change which it produces in the present and the future state, preparatory to final happiness. It tends, therefore, to serious reflection, to awaken in the minds of those who may be careless, a sense of their guilt and danger, and to enliven and invigorate the good feelings and impressions of those who may have professed themselves to be Christians. It generates seriousness, enflames devotion, and animates hope.

The corruption, which has been introduced, of this Christian rite, is, in my apprehension, productive of very pernicious consequences. Christianity was plainly intended to make a separation among men. Those who might yield to its influence, were designed to constitute, separate from the world, a community of

holy men, distinguished by the justness of their principles, the purity of their sentiments, and the rectitude of their conduct. *They were not to be conformed to this world, but to be transformed by the renewing of their mind.* The christening of infants breaks down the partition, confounds the church and the world, and while it thus exposes the church to corruptions in her doctrines, spirit and practice, renders her an incredibly less efficacious instrument in the reformation and happiness of men.

The prevailing corruption of the rite of baptism induces multitudes to think well of themselves without reason, to consider themselves, while *alienated from the life of God*, as the children of the most high and the heirs of immortality. This seems not an accidental, but a

natural and necessary consequence of the baptism of babes. Pædobaptists must suppose, either that infants are made the children of God by being christened, which is by far the most general opinion, or that they were the children of God before they were christened. All babes who have been christened, are consequently considered as in a state of alliance with God, as the objects of his favour, and entitled to the future happiness. When they grow up, they are taught that they have been introduced into a state of salvation, or recognised as in that state. As they may not be conscious to themselves of any thing by which such an advantage could be forfeited, they indulge hope and confidence, which in many instances prove fatal to their eternal interests. They suppose they were certainly once Christians, once in

the new covenant, once the children of God; and they are not aware of such a deterioration, as to induce a suspicion that their state is altered, or their privileges lost.

The practice of christening impairs the efficacy of preaching, deprives the saving truth of its virtue. Those who have been christened, must be addressed as Christians. They possess, as they have been taught to believe, not outward advantages, but substantial prerogatives. They are, therefore, fortified against salutary conviction. Instructions, adapted to alarm the impenitent and unbelieving, they cannot imagine applicable to themselves. To reach their consciences, to warn them, with any hope of success, to flee from the wrath to come, their christening must be represented as a

mere nullity; they must be stript of the advantages with which they have been invested; they must be supposed *in the world which lieth in wickedness, to be dead in trespasses and in sins.* Thus contradiction will be introduced into the instruction designed to prepare them for eternity; and they will be in great danger of thinking that to be true, not which is the most salutary, but the most soothing.

THE
INTRODUCTION
TO
THE BAPTISTS JUSTIFIED.

THE controversy that has, for ages, been agitated between the Baptists and Christians of other persuasions, is divided into two branches: the one respecting the mode, the other respecting the subject of baptism. Of these branches of the subject, the latter has been treated with so much ability and success by the learned and eloquent Jeremy Taylor, in the subsequent pages from his celebrated "*Discourse of the Liberty of Prophesying*," that little more needs be said fully to justify the conduct of the Baptists. Satisfied with this apology, I have merely added a few notes; partly for the purpose of expanding his reasoning, but chiefly in reply to

minor considerations, which he has not touched. In this Introduction, I shall endeavour to justify the mode of baptism, as practised among the Baptists; beginning with the grounds on which it rests, and proceeding to obviate the difficulties which have been raised by the learning or ingenuity of their adversaries.

PART I.

IMMERSION BAPTISM.

It is the general opinion of those who think it right to baptize babes, that baptism, as a religious rite, originated, not with Jesus Christ and his forerunner, but with the ancient Jews. It was the practice, it is pretended,* for proselytes to the Jewish religion to be baptized, as well as circumcised. Conceding, for the present, the accuracy of this statement, it is material to remark, that, in none of the passages adduced for the purpose of confirming it, is any expression found, descriptive of baptism as administered in the churches of our

* See Lightfoot's *Horæ Hebraicæ et Talmudicæ*, in Mat. iii. 6. Hammond on the same place, Wall's *Hist. of Infant Baptism*, Intro. p. xliii. and many others.

opponents. The quotations, in the writers to whom I have referred, and repeated in a number of minor publications, are indeed unanimous that it was necessary for proselytes to bathe themselves. So complete was the immersion, that, according to a passage from Maimonides, "if a person washed himself all over, except the tip of his finger, he remained unclean." If the custom of persons bathing themselves on embracing Judaism be the origin of Christian baptism, it is evidently the practice of the Baptists that bears any likeness to that custom; while their adversaries have so corrupted the rite, that no trace of the original ceremony remains. To an intelligent person, ignorant of the present controversy, who should witness a christening, it must appear very strange to be told, that the rite was taken from its having been customary for Jewish proselytes to bathe themselves.

This Jewish origin of Christian baptism, the Baptists deem fabulous. No sufficient proof of the practice, in the time of Christ, of baptizing proselytes to Judaism, has been adduced. It is not enjoined in the law of Moses; no trace of it is found in the Christian scriptures; and the first Jewish writers who mention it, were not of an earlier age than the third cen-

tury. The practice seems to have been entirely unknown to Philo and Josephus. This historian, indeed, relating how Hyrcanus made proselytes of the Idumeans, and Aristobolus of the Itureans, states, that both nations were obliged to submit to circumcision; but he says not a word of baptism.* When he speaks of John's baptism, which he represents as of the nature of the ceremonial washings, he is entirely silent respecting the baptism of proselytes.† Of this practice the fathers appear to have been ignorant. From the inquiry proposed by the messengers of the Jews to John the Baptist,‡ it should seem, he was supposed to introduce a new ceremony. The baptism of proselytes, as described in the Talmud, bears no resemblance to the rite enjoined by Jesus Christ, except it may be thought, that for a person to bathe himself, and be immersed by another, are similar rites:§

* Josephi. Antiq. Jud. lib. xiii. cap. 17. p. 450, and cap. 19. p. 455. Coloniae, 1691.

† Antiq. lib. xviii. cap. 7, p. 626.

‡ See John, i. 25.

§ For a full illustration of the above particulars, I must refer my readers to Dr. Gales Reflections on Wall's Hist. of Infant Baptism, let. 9th & 10th; the Dissertation on Proselyte Baptism, affixed to Dr. Gill's Body of Divinity, vol. iii. Robinson's Hist. of Bap. p. 29—39. Jennings's Jewish Antiquities, vol. i. p. 133—138.

If the baptism of proselytes, as represented in the Talmud, be deemed the origin and example of the Christian rite, the only proper subjects of it are converts from Paganism, Judaism, or Islamism. It was proselytes, with their children, born before they changed their religion, that were baptized: and it has therefore been inferred, that it would be improper to baptize the children of Christians, whether infants or adults. This fair consequence Dr. Wall endeavoured to evade, by pretending that it affected not the controversy between the Baptists and their opponents, since both concur in the universal obligation of baptism. But this leaves the argument in all its force. It arises from principles entertained, not by the Baptists, but their adversaries; and though the Baptists, in perfect conformity with their own views, maintain the universal obligation of baptism, no person, it seems to me, who considers Jewish proselyte baptism as the pattern of the Christian institute, can, consistently, baptize the children of Christians.

It seems necessary to ascertain the mode of Christian baptism by other means than Jewish tradition. The obligation of it arising solely from the command of Jesus Christ,

when he said to his apostles, *Go ye and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** if we can ascertain the meaning of the term that he employed, it will help us to a certain conclusion. *Βαπτίζειν*, derived from *βάπτειν*, a word used by the Greeks to express the practice of dyers in dyeing different materials, signifies, primarily and properly, to dip or immerse. Examples, showing that this is the force of the term, frequently occur in Greek writers.† I will adduce a few. *Τῶν χερσαίων θηρίων τὰ πολλὰ ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτιζόμενα.*‡ Of the terrestrial animals, many seized by the river and immersed, are destroyed. *Ποσειδων*, says Heraclidus Ponticus, allegorizing the fable of Mars taken in a net by Vulcan, *δὲ ῥνόμενος παρ' Ἡφαιστου τον Ἄρη, πιθανῶς, επειδηπερ ἐκ των βανάνυσων διάπυρος ὁ του σιδήρου μυῆρος ἐλκυθεις ὕδατι βαπτίζεται και τὸ*

* Mat. xxviii. 19.

† A copious collection of passages from which the meaning of *βάπτειν* and *βαπτίζειν* may be determined, may be found in Dr. Gale's *Reflections*, &c. Let. 3d. p. 90—130. From the passages in Gale, the excellent and learned Dr. Ryland, has appended to his discourse, entitled, *A Candid Statement of the reasons which induce the Baptists to differ in opinion and practice from so many of their Christian Brethren*, a judicious selection, enriched with various appropriate examples, particularly from Josephus.

‡ Diodorus Siculus, lib. i. cap. 36.

φλογῶδες ὑπὸ τῆς ἰδίας φυσεως ὕδατι κατασβεσθὲν ἀναπαύεται.* Neptune delivering Mars is very ingenious. If a piece of iron, taken red-hot from the furnace, is dipped in water, the fire, extinguished by the water, loses its peculiar nature. Speaking of a lake near Agrigentum, Strabo says, Οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τροπον ἐπιπολάζουσι.† Things, which usually sink, are not liable to be immersed in it, but float on it like wood. Of a rivulet in Capadocia he observes, Τῷ δὲ καθίεντι ἀκόντιον ἀνωθεν εἰς τὸν βόθρον ἢ βία τοῦ ὕδατος ἀντιπράττει τόσούτον ὥστε μόλις βαπτίζεσθαι.‡ The force of the water offers such resistance to him who puts a dart into the stream, that he can scarcely immerse it. Relating the death of Aristobolus, Josephus says, Προαχθέντος καὶ τοῦ μειρακίου τῷ καὶ τὸν Ἡρώδην παροξύναι τῶν φίλων οἷς ταῦτα ἐπέτακτο σκότους ἐπίσχοντος βαροῦντες ἀεὶ δε βαπτίζοντας ὡς ἐν παιδιᾷ νηχόμενον οὐκ ᾔνῃκαν εἰς καὶ παντάπασιν ἀπονίζαι.§ The youth having, by the exciting of Herod, mingled with them (who bathed), as darkness approached, those of his friends entrusted with the business, pressing him down

* Allegoriæ Heraclidi Pontici, p. 495.

† Strabo, lib. ix. p. 421.

‡ Lib. xii. p. 809.

§ Antiq. lib. xv. cap. 3. p. 514.

|| Lib. iv. cap. 4. p. 110.

while swimming, and dipping him, as in sport, desisted not till they had quite suffocated him. Τοὺς ἀπὸ νεκροῦ μεμιασμένους βαπτίζοντες τῆς τέφρας ταύτης εἰς πηγὴν ἑρραίνον. Dipping part of the ashes in water, they sprinkle those who have been defiled by a dead body.

If it were necessary to strengthen the proof, which the above examples afford, that βαπτίζειν signifies to immerse, I might advert to the force of the preposition ἐν, with which it is, in scripture, often united. Those who came to John, it is said, *were baptized by him in the Jordan. I baptize you in water to repentance*, said he, *but he that cometh after me, shall baptize you in the Holy Ghost and fire.** This mode of speaking shows, that βαπτίζειν signifies to immerse. In a note, indeed, to the last edition of Towgood's Dissertations on Christian Baptism, the writer is pleased to say, "The laying any weight on its being said, 'were baptised in the Jordan,' shows extreme ignorance of the original."† That the word ἐν may, in many connexions, be properly rendered *with* and *at*, I have not to learn; but that it may be thus rendered in union with βαπτίζειν, I very much doubt, and

* Matt. iii. 6 & 11.

† p. 107.

suspect it will require all this gentleman's knowledge of the original, to evince it by unexceptionable examples. Not one will, I believe, be found in the Christian scriptures. 'Εν properly and generally denotes *in*; and, in construction with βαπτίζειν, no reason is brought to justify a departure from that signification.

The places chosen for baptizing, as the Jordan, Enon near Solim, seem proper only on the supposition that dipping was the mode. Its convenience for immersion was the reason that the forerunner of Christ fixed on Enon. *John*, says the Sacred Writer, *was baptizing in Enon near Salim, because there was much water there.** It is indeed, pretended, that the terms of the Evangelist by no means imply copiousness of water; and a world of needless and ridiculous pains has been taken, not to prove that the Greek is improperly rendered in the common version: but that מִיִּם רַבִּים, with which ὕδατα πολλὰ is supposed to correspond, may mean many small streams. This may be granted; but it would be easy to adduce examples in favour of the common version, if the palpable impertinence, which, by a different rendering, the words present, did not make it quite needless.

* John iii. 23.

The account of some baptisms, which the scripture records, affords a high probability in favour of immersion. *Jesus when he was baptized, it is said, went up out of the water.* Of Philip and the Eunuch it is related: *They came unto a certain water; and they went down both into the water, both Philip and the Eunuch, and he baptized him; and when they were come up out of the water, the spirit of the Lord caught away Philip.* Though there is not the shadow of a reason to doubt that these passages are rightly interpreted to signify that the persons baptized were actually in the water, in proof of it I may be allowed to transcribe the following examples. Κατέβησαν εἰς αἰγύπτον. *They went down into Egypt.* Ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν. *Let not him who is on the house-top go down into the house.* Ἐκ τοῦ ποτάμου ἀνέβαινον ἑπτὰ βόες. Ἐπὶ βόες ἕτεραι ἀνέβαινον ὀπίσω αὐτῶν ἐκ τοῦ ποτάμου. *Seven kine came up out of the river. After them seven other kine came up out of the river.* Τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου. *The beast coming up out of the abyss.** As Jesus and the eunuch were in the water, when they were baptized, it is natural to suppose that they were dipped.

* Gen. xliii. 15. Mark, xiii. 15. Gen. xli. 18 & 19. Rev. xi. 7. Towgood's Diss. p. 109.

To evade the force of this argument, our adversaries recur to an expedient, subversive of the rules that regulate all discussions respecting the meaning of words. "The truth is," says the author of the note already quoted, "that, whether they went into the water or not, depends on three small words *ἐς*, *ἐκ*, and *ἀπὸ*. The two last are used in the New Testament, I suppose a hundred times, to signify *from*, and the first as often to signify *to*; and they necessarily signify no more than to the water, and from the water: so here is no proof that any one person baptized was in the water at all." The cogency of this extract depends on a new principle of logic, which we owe to the invention of this writer. He has discovered, that what is highly probable is void of proof.* If in favour of a proposition, not within the limits of the strict sciences, a person should adduce a high probability, he would be thought to establish his conclusion; but because our argument is not a demonstration, which, the least instructed knows, is confined to the accurate sciences, it is pretended to be no proof. We understand the terms in question in their usual and primary acceptation; and no reason can be assigned why they should not be so taken,

* "It is likely; it is probable: such forms of speech shew there is no proof." Towgood's Diss. p. 109.

except that it is inconvenient for our adversaries. They wish to have the privilege of deviating from the common acceptation of words, when it suits their purpose. While they require that our arguments should display the power of demonstration; they are satisfied with the meaning that they affix to terms and the construction that they give to passages, though highly improbable, if they are merely possible.

It is ridiculous in this writer to affect to lessen the evidence, that, in the primitive times, persons were in the water, when they were baptized, by calling the terms from which it partly arises *small words*, as if the meaning of words became clear in proportion to their length; and he is mistaken in pretending, *that whether they went into the water or not*, is to be determined solely by the prepositions. The structure and connexion of the passages that have been quoted from the Evangelists, appear to me to afford the clearest proof, that words can convey, that both Jesus Christ and the eunuch were in the water while they were baptized, and consequently that they were immersed. I will acknowledge that this is a mistake, when the fact shall have, by this writer, been stated in Greek terms less ambiguous, and not more numerous than those which Luke has employed.

In adverting to the baptism of the first converts, the apostle Paul, in two passages, represents them as buried with Christ by baptism.* Our adversaries, in exhorting to purity of life, persons belonging to their societies, would be guilty of a gross impropriety, if they reminded them that they had been buried by baptism into death. They carefully avoid this incongruity; and if they have occasion to explain the above passages, they are obliged to state that in the first ages baptism was practised by immersion. "It seems the part of candour," says the ingenuous Dr. Doddridge, "to confess here is an allusion to the manner of baptizing by immersion, as most usual in these early times."† Baptism, it should seem, is designed to represent the changes, mental and corporeal, that a man must undergo before he can inherit immortality; the dissolution of worldly and sinful connexions, the entertaining of new principles that take place, when he rises to be a subject of the heavenly reign in this life, as well as the transformation effected in his body, when after being laid in the grave, it shall appear spiritual and vigorous,

* Rom. vi. 4. Col. ii. 12.

† Fam. Expos. on Rom. vi. 4. A like candour has been shewn by almost all our adversaries, who have been distinguished for learning or judgment.

invested with imperishable forms of splendour and beauty. Of these changes the instituted type, the sacred hieroglyphic, is immersion.

Speaking of his death, our Lord said, *I have a baptism to be baptized with, and how am I straitened till it be accomplished!* When his disciples, James and John, wished to possess the most eminent stations in his kingdom, he enquired, *Are ye able to be baptized with the baptism that I am baptized with?** To illustrate these passages, and shew the evidence which they afford in favour of immersion, as the mode of baptism, I will quote the version, given of the last of them, and the note in support of it, by the acute and learned Dr. Campbell. "*Can ye undergo an immersion, like that which I must undergo?* The primitive signification of βαπτισμα, is immersion, "and of βαπτίζειν, to immerse, plunge, or overwhelm. The noun ought never to be rendered *baptism*, nor the verb to baptize, but "when employed in relation to a religious "ceremony. The verb βαπτίζειν sometimes, and "βάπτειν, which is synonymous, often occurs in "the Septuagint, and the apocryphal writings, "and is always rendered in the common version "to dip, to wash, to plunge. When the original

* Luk's xii. 50. Matt. xx. 22.

“expression, therefore, is rendered into familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages.”*

Immersion which, it appears, was enjoined by Christ, and practised by the apostles, prevailed uniformly in the first ages of the church. Passages to this effect, every where occur in the fathers. That immersion was the general practice is allowed by all our adversaries, competent to interpose their opinion. I will satisfy myself, on this head, with a short passage from the ablest and most elaborate defence of infant baptism, that has yet appeared. “Their general and ordinary way,” says the laborious Dr. Wall, speaking of the primitive Christians, “was to baptize by immersion or dipping the person, whether it were an infant, or grown man or woman, into water. This is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavours of such Pædobaptists as would maintain the negative of it; so also we ought to disown and shew a dislike of the profane scoffs which some people give to English Antipædobaptists, merely for their use of dipping. It

* Four Gospels.

“is one thing to maintain that that circumstance
“is not absolutely necessary to the essence of
“baptism: and another to go about to re-
“present it as ridiculous and foolish, or as
“shameful and indecent; when it was in all
“probability the way by which our blessed Sa-
“viour, and for certain the most usual and or-
“dinary way, by which the ancient Christians
“did receive their baptism. ’Tis a great want
“of prudence, as well as honesty, to refuse to
“grant to an adversary what is certainly true,
“and may be proved so.”*

The terms “usual and ordinary way” applied to immersion, as the mode of baptism among the ancient Christians, are inaccurate. Immersion, it should seem, was their uniform way; since the “most ancient” instance of a deviation from this mode, which this learned person could produce, is the case of Novatian about 251. This man being thought on the point of death was perfused in his bed; but it was questioned among the Christians whether a perfusion of this sort could be called baptism. Those who maintained its sufficiency, allowed its imperfection, and justified it, not from any latitude in the terms enjoining baptism, or any countenance which it derived from the practice of the apostles, or their successors; but from

* Hist. Inf. Bap. p. 462.

the urgent necessity of the case, and analogies equally remote and fanciful with those at present brought in favour of sprinkling.* They considered immersion as the only proper mode of baptism. From a mistaken notion of the necessity of baptism to final happiness, affusion was, in some cases, admitted, but sprinkling was never generally practised by any body of professed Christians till the reformation. Its prevalence among Protestants was chiefly owing to the authority of Calvin, who, while he confessed that to baptize signifies to immerse, and that immersion was plainly the practice of the ancient church, maintained that it is a matter of indifference whether he who is baptized is dipped once or thrice, or has merely water sprinkled upon him.†

If the present, as well as every other question, were to be determined, not by authority so much as by argument, I would adduce a long list of the most distinguished scholars and divines, who have appeared since the revival of literature, affirming that *βαπτίζειν* signifies primarily and properly to dip, and that in the apostolic and immediately succeeding times Christians baptized by immersion.

* Eusebii Eccl. Hist. lib. vi. cap. 43. Cypriani Epistola 69th, Oxonii, 1682.

† Calvini Inst. Christ. Rel. lib. iv. cap. 15. s. 19.

PART II.

NEITHER POURING NOR SPRINKLING BAPTISM.

IN this controversy, the Baptists enjoy a felicity that is rarely attained in disputed matters. Their mode of baptism, it is acknowledged by all who are competent to judge on the subject, accords both with the obvious and proper meaning of Christ's injunction, and the uniform practice of the first Christians. That the Baptists are right, cannot reasonably be doubted. They keep the old way ; *their enemies themselves being judges.*

It is remarkable, that were all that our adversaries can, with plausibility, pretend, allowed, it would not justify their practice. If it were granted that βαπτίζειν does not necessarily signify to immerse, and that the proof that all the first Christians were dipped, is not so conclusive as to preclude all doubt, it follows not that sprinkling a few drops of water upon a person, is to baptize him. Not a passage has been adduced, in which βαπτίζω denotes any thing like what our adversaries style Christian baptism. If we err in narrowing the signification of that term ; they are still more censurable in giving it a sense, which it is never

found to possess. It is not too much to require unexceptionable examples of βαπτίζειν signifying to sprinkle, or pour on a person, a few drops of water.

It seems very unreasonable to impose it upon us, to prove to a demonstration that our adversaries are wrong. Besides that the question between us, lies not in the region of demonstration, while it is acknowledged that immersion is baptism, and that both John the Baptist and the apostles administered this rite by dipping ; all that can reasonably be required of us, is to expose the arguments employed in favour of a different mode.

Our adversaries usually endeavour to widen the signification of βαπτίζειν. It means, some pretend, not merely to immerse, but to apply water in various ways, and includes, if it does not principally intend, pouring, or sprinkling. In proof of this, it is alleged that the applications of water, under the law, which consisted in affusion as well as immersion, are, by the writer to the Hebrews, called βαπτισμοί. This argument is deemed of such importance, that it occurs not less than three times in Towgood's Dissertations. " The Jewish dispensation stood in meats and drinks, and diverse baptisms. The word βαπτισμοί, here joined with διαφόροι, must necessarily signify diffe-

rent modes of applying water for ceremonial purification. Some of these were by dipping, some by sprinkling. Should then a person now say that there is no baptism but by dipping, he would most plainly and undeniably contradict the apostle.”* This argument, which is repeated again and again,† without being strengthened, assumes the point in question. It is taken for granted, not proved, that βαπτισμός signifies any thing besides dipping. Individuals of the same species are different from each other, as well as the species of the same genus. That there were different dipplings, under the law, is well known. The bathings of the priests, when they were consecrated, and when they went daily into the sanctuary, of the leper, of garments and utensils, and for various sorts of uncleanness, were all different from each other.‡ That διάφοροι βαπτισμοὶ are to be understood of those different bathings, has, with much appearance of reason, been affirmed, by Vatabulus, Grotius, Whitby, Doddridge, Macknight, and other learned Pædobaptists.

The term βαπτισμός occurs also, Mark, cap. vii. v. 4. This example is usually ad-

* Towgood, p. 83. † Do. p. 104, 108.

‡ Exod. xxix. 4. xxx. 18, 19. Levit. xiii. and xiv. ; vi. 27, 28. xv.

duced with an air of confidence, as if it decided the question. “Did they wash their couches and beds by putting them wholly under water? No,”* replies “the learned and profound Towgood;” but instead of proof, supports himself by the authority of Lightfoot. I will venture to say, yes; and besides alleging the authority of the very learned Hammond, who says, “The baptisms of cups, &c. is putting into water all over, rinsing them,”† I will add, that it is allowed βαπτισμός signifies dipping; while not an instance has been brought, in which it signifies sprinkling. He who reads the injunctions of the Mosaic law, respecting uncleanness, particularly the xv. chap. of Leviticus, and remembers, that the Jews were prone to enlarge rather than narrow the meaning of the ceremonial precepts, will not, perhaps, find it difficult to believe that they dipped even their couches, when they supposed them polluted. Towgood ridicules those who will not receive the accounts, which have been given by the Rabbin, of Jewish customs. The indefatigable Dr. Gill has adduced, from the Rabbinical writings, passages, which state positively that it was the practice to dip, when defiled, all the articles, specified by the evangelist. “A

* As above, p. 89.

† Hammond on the place.

“ bed, that is wholly defiled, if it be dipt part
 “ by part, is pure. If the bed be dipt, though
 “ its feet are plunged into the mud at the bottom
 “ of the pool, it is clean. A pillow, or a bolster
 “ of skin, must be dipt and drawn up by the
 “ fringes.”*

It is likewise pretended, that “ the word
 “ βαπτίζω is generally used in scripture, where
 “ the art of pouring or sprinkling, not dipping;
 “ is intended. Luke, xi. 8. The Pharisee mar-
 “ velled, ὅτι ὅν πρῶτον ἐβαπτίσθη. Did he expect
 “ that our Lord should have plunged his
 “ whole body under water before dinner?
 “ Undoubtedly not,” says Towgood ;† though
 I am inclined to think that the Pharisee had
 expected that our Lord would have bathed
 himself before dinner. The natural and pro-
 per signification of the term employed by the
 evangelist, is to immerse. To bathe before
 dinner was a common custom among the Sy-
 rians, Greeks, and Romans. Immersing the
 body being the most complete purification, was
 frequently practised, particularly by the Pha-
 risees, and might naturally be expected in Jesus,
 who, while he professed himself great sanctity,
 had assumed the office of correcting the most

* See Dr. Gill’s note on the place in which the references to
 the above sentences will be found, as well as other quotations
 establishing what I have affirmed.

† Diss. p. 83.

distinguished of the Jewish sectaries. That the Pharisee was surprized that our Lord had not immersed himself, has been the opinion of critics of great name. Referring to Vatabulus, Zeger, and Schleusner, I will add a few lines from the very learned and no less judicious Drusius. “*That he had not been baptized before dinner, that is, bathed. Without being bathed, it was not their practice to take food. As that was done by Christ, the Pharisee was surprised; which will not appear strange to him who is skilled in the Pharisaic traditions. From frequent bathing, indeed, they were called βαπτιστᾱι; and they were not disposed to eat with a person, who had not been bathed.*” *

“Mark vii. 3, 4. The Pharisees and all the Jews when they came from the market, ἐὰν μὴ βαπτίσωνται, eat not. Did they think themselves obliged on every such occasion to be dipt wholly under water? Absurd to imagine.” † What this writer so confidently pronounces

* *Non prius baptizatum fuisse ante prandium, i. ablutum. Nam non sumebant cibum illoti. Id quia Christus fecit miratur Pharisæus quod perito traditionum Pharisæicarum mirum non videbitur. Sane a frequenti lotionе βαπτιστᾱι vocati sunt. Quia ne vesci quidem volebant cum quo illotus erat. Jo. Drusius in Luke, xii. 38.*

† Towgood, p. 87.

absurd, appeared highly reasonable to the learning of Grotius. "They purified themselves "with greater care," says that profound scholar, "from the defilement of the market, and "therefore not only washed their hands, but "immersed their bodies. As this custom was "generally received among the Jews through "the unanimous authority of their Rabbin; it "is obvious that it must have been more frequently observed by those who were called "Hemerobaptists. They dipped themselves "even when they had not been from home, or "in the morning, as was remarked by Clemens "Alexandrinus, or more frequently, as Josephus "relates of Batus, who for purposes of purity "often bathed himself in cold water day and "night."* To establish this opinion, it may be remarked, that it is favoured by the usual and proper meaning of the term employed by the evangelist. As the washing of their hands is mentioned, in the foregoing words, as the or-

* Majori curâ se purgabant a fori contactu, quippe non manus tantum lavando, sed etiam corpus mersando. Cum verò hic mos apud omnes ferme Judæos receptus fuerit, satis hinc intelligitur eos qui peculiare sectæ suæ nomine ἡμεροβαπτισταὶ vocabantur plus fuisse quam cæteros, mersatione usos scilicet etiam cum domo non exissent aut mane, ut notatum Clemente Alexandrino, aut etiam sæpius, ut Batus ille apud Josephum, ψυχρῷ ὕδατι τὴν ἡμέραν καὶ νύκτα πολλάκις λουόμενος πρὸς ἀγνίαν. Grotius in Locum.

dinary practice of the Jews, it is natural to suppose that the evangelist meant to state, that a greater defilement being contracted in the market, they had recourse to a more entire purification, and bathed their bodies. Maimonides, as quoted by Dr. Gill, on this text, says, "The Pharisees, if they touched the garments only of the common people, were no less defiled; than if they touched a profluvius person; and were obliged to immerse themselves. When they walked the streets, therefore, they kept the sides of the way to avoid pollution, by contact with the common people." We learn from Josephus, that the influence of the Pharisees among the people was extreme. The multitude, he says, were the adherents of these sectaries.* Hence it will seem likely, that the Jews in general were so infected with the superstition of the Pharisees, as to judge it necessary to bathe themselves, when they came from market.

"1 Cor. x. 1, 2. They were all baptized into Moses in the cloud and in the sea. How were they baptized in or by, the cloud and by the sea? Most certainly not by being immersed."† To establish this confident affir-

* Antiq. lib. xiii. cap. 18. p. 453, 454.

† Towgood, p. 89.

mation, the ingenious author pretends that the Israelites underwent a two-fold baptism; one by the cloud, and one by the sea. But this is to put an unwarrantable force on the words of scripture. They were baptized by the joint instrumentality of the cloud and the sea. The following exposition of the text by Grotius, appears to me extremely natural. "They were baptized, that is, as it were baptized. The cloud hung over their heads as the water over those who are baptized, and the sea was about them as the water about those who are baptized."* Both the cloud and the sea concurred to exhibit something like immersion.

Thus none of the passages in which βαπτίζω is used in the New Testament, affords the least countenance to the mode of baptism adopted by our opponents. They all justify our practice; and the examples, drawn from the Septuagint, will be found not less in our favour. They are four. In Eccles. xxxiv. 26 he, who was purified from the touch of a dead body, is said to be βαπτίζομενος. The comment

* Baptizati sunt i. e. quasi baptizati sunt. Nubes impendebat illorum capiti; sic et aqua iis qui baptizantur. Mare circumdabat eorum latera; sic et aqua eos qui baptizantur. Grotius in Locum.

of Towgood on this text, is really diverting. "The ceremony of his purification consisted chiefly," he says, "if not entirely, in sprinkling water upon him. There is mention indeed of washing his cloaths and bathing himself; but this may possibly be understood of the sprinkler. Supposing that he was obliged to bathe his flesh; it is most evident that this bathing was not that application of water in which the ceremony of his cleansing chiefly consisted."* If the person purified from the contact of the dead, bathed himself, how learnt the "profound" Towgood that the author of Ecclesiasticus referred not solely to this circumstance, when he styled him βαπτίζομενος; That the precept to bathe (Num. xix. 16.) applied to him who sprinkled the water of separation, and not to him who was defiled by touching the dead, though possible, is extremely improbable. To make sense of the passage, we must understand the command to bathe, in reference to him who was polluted. If the less defilement contracted by the priest, was to be removed by bathing, it is not likely that the greater required an inferior purification. We find from Levit. xi. 32, that things touched by a dead body were to be put into water in order

* Dissertations, p. 95.

to be cleansed ; and, as it cannot be supposed that persons were less defiled than things, by contact with the dead, it is reasonable to think that the precept in question applied to the man who had been polluted. βαπτίζομενος, in Ecclesiasticus, may very properly be rendered bathed or dipped.

Is. xxi. 4, ἡ ἀνομία μὲ βαπτίζει cannot be imagined to present any difficulty. *Iniquity immerses me*, namely, in misery, while it accords with the Greek, is a mode of expression neither harsh nor unusual.

Of Judith it is said, in the book of that name, chap. xii. 7, *She went out in the night into the valley of Bethulia, and ἐβαπτίζετο ἐν παρεμβόλῃ ἐπὶ τῆς πηγῆς τοῦ ὕδατος*. “It is the “height of absurdity,” Towgood affirms, “to “imagine that Judith bathed herself.”* It may seem rash to maintain what a writer, whom his editors style “learned, acute, and profound,” has pronounced “the height of absurdity.” But with deference, it seems to me that the writer of the book meant to say that Judith really bathed herself in the camp. The story appears to render this opinion very credible.

* *Disser.* p. 96.

Judith, the writer informs us, having ingratiated herself with the general of the invading army; said, *Let my Lord command that thine hand-maid may go forth unto prayer. Then Holofernes commanded his guard that he should not stay her. Thus she abode in the camp three days; and she went out in the night into the valley of Bethulia, and washed in a fountain of water by the camp.* That Judith performed her devotions without molestation can hardly be doubted. The authority which preserved her from annoyance, while she offered her prayers, was adequate to afford her an opportunity of bathing herself, if she were disposed. The term which the writer employs has not been proved to signify any thing except dipping; and from the extraordinary devotion which he ascribes to Judith, it is probable he intended to represent her, as uniting bathing with prayer.

The only remaining instance of the term in question is 2 Kings, v. 14. *Then went he down and dipped himself seven times in the Jordan.* This appears to me a plain example of the ordinary signification of βαπτίζομαι. As Towgood allows that βαπτίζειν sometimes, in scripture, means to dip, I expected that he would have brought this as an instance of that meaning:

but he actually quotes all the examples of the term, in sacred writ, and maintains that, so far from any of them signifying to dip, they all denote to pour or sprinkle. "When the prophet bids him wash seven times, it is much more natural to understand it of sprinkling or pouring water seven times upon the leprous part than of dipping his whole body; of which kind of washing there is not the least shadow in the law."* Because the law commanded the priest, in cleansing a leper, to sprinkle blood and water on him seven times, this acute writer thinks "it natural to understand the words of the prophet, *Go and wash in the Jordan seven times*, of sprinkling water on the leprous part." While the priest was to sprinkle the leper seven times, with blood and water, the leper was commanded to bathe himself twice; so true is the assertion, that of this "kind of washing there is not the least shadow in the law." To allege the words of our Saviour, *Go wash in the pool of Siloam*,† as authorizing us to interpret the order of the prophet of sprinkling water on the leprous part, is weak and futile in the extreme. The terms in the evangelist and the Greek version of the prophet's message, are different. *Níψai*, the term in John, signifies to

* Diss. p. 99.

† John, ix. 7.

wash the feet or face ;* while *λουσαι*, the term in the Septuagint, is used of the whole body, and signifies to bathe.

After all, our adversaries seem to have little confidence in the countenance which sprinkling can derive from the sense of *βαπτίζω*,† in any passage that has been yet adduced. They depend chiefly on the design of baptism. It is a figurative thing they pretend, and what it is designed to signify, may as well be represented by sprinkling as by dipping. For this argument, our adversaries are indebted to the ingenuity of the celebrated Cyprian. About the middle of the third century, when the opinion of the necessity of baptism to salvation began to gain ground, it was thought fit by some persons to substitute, in the case of the sick, affusion instead of dipping. “Baptism of this sort,” says the learned Valesius, “was not deemed either solemn or perfect, since it appeared to be observed, not spontaneously, but

* *Νίψαι δε πρόσωπον καὶ πόδα.* Ammonius *περὶ ὁμοίων καὶ διαφόρων λέξεων.*

† The following sentence is often quoted from Dr. John Owen. “I must say, and I will make it good, that the word “(*βαπτίζειν*) signifies to wash, as well as to dip.” This seems a boast ; but it means nothing. A thing may be washed by being dipt.

“from fear of death, by persons labouring
 “under delirium, and no longer possessed of
 “reason. Besides, as baptism properly signifies
 “immersion, an affusion of this sort could
 “scarcely be called baptism. Consequently,
 “Clinics, the name of those who had been
 “baptized in this way, were prohibited, by the
 “twelfth canon of the council of Neocæsarea,
 “from rising to the office of presbyter.”* This
 affusion, which to Christians in general appeared a corruption of the rite, the bishop of Carthage was pleased to consider sufficient baptism, and endeavoured to justify his opinion by passages of scripture, that have not the remotest connection with the subject. He quotes the words of the prophet, *I will sprinkle clean water on you, and ye shall be clean*. He adduces the precepts of the law, enjoining the sprinkling of water for purposes of purification. Hence he most ingeniously concludes that the sprinkling of water, is equal to immersion.†

* Itaque hujusmodi baptismus parum solemnitis ac minus perfectus habetur quippe qui non sponte sed mortis metu susceptus videtur, a hominibus delirio laborantibus et nullo amplius sensu præditis. Accedit quod cum baptismus proprie mersionem significat ejusmodi perfusio vix baptismus dici poterat. Quamobrem Clinici (sic enim vocabantur qui ejusmodi baptismum acceperant) ad presbyterii gradum permoveri vetantur canone Concilii Neocæsariensis.—Valesii Adnotationes ad Eusebii Hist. Eccles. p. 134.

† Cypriani Epistola ad Magnum, p. 186.

To the arguments of Cyprian, and to all others of a like nature, which modern Pædobaptists have constructed, it might seem sufficient answer : that Christ commanded the apostles to dip those whom they might have taught : that dipping was the mode of baptism which they observed : that no trace of any other mode occurs till the middle of the third century, when affusion, though admitted in case of the sick, was generally reprobated as imperfect baptism : and that, while those who think a mode, different from that which Jesus Christ enjoined, the apostles practised, and the primitive church observed, equally expressive of the design of baptism, appear to be guilty of presumption ; we consider it more becoming, as well as satisfactory, to adhere to the precept of our divine master, and tread in the steps of the first Christians.

What baptism is designed to signify, Pædobaptists are not agreed. Some say it represents the sprinkling of the blood of Christ on the conscience ; others the effusion of the Holy Spirit ; while others contend that it is significant of both these objects. That baptism represents the application of the blood of Christ, which qualifies his disciples to serve God, is an opinion that has not the least foundation in scripture.

It is a pure fancy. It seems that according to the words both of John the Baptist and of our Lord, the apostles were actually immersed in the Holy Spirit. *Suddenly there came a sound from heaven, says the historian, as of a rushing mighty wind, and it filled all the house where they were sitting.** This I deem the baptism of the Holy Spirit; and how well it agrees with the notion of immersion, will appear from the following words of Casaubon. “Although I
 “do not disapprove of retaining in this place
 “the term baptize, that ἡ ἀντιθέσις may be com-
 “plete; yet I think a regard ought to be had
 “to the proper signification of the word.
 “Βαπτίζειν is to dip, as if to dye; and, in this
 “sense of the word, the apostles are said βαπ-
 “τίσθηναι. The house, in which this was ef-
 “fected, was filled with the Holy Spirit; so
 “that the apostles appear to have been plunged
 “into it as into a sort of bath. This remark
 “of the Greeks is worthy of notice; the wind
 “filled the whole house, filling it up in the
 “manner of a bath; as it had been promised
 “them that they should be immersed in the Holy
 “Spirit. Hence what I remarked on v. 5. of the
 “former chapter, is evident, that we ought to at-
 “tend to the proper signification of βαπτίζειν.”†

* Acts, ii. 2.

† Etsi non improbo ut hic quoque retineatur verbum baptizare

Water in baptism, it is said, is the emblem of the Holy Spirit; and, as God promises to pour out his spirit, or is said to have poured it out, that rite is very properly administered by sprinkling. If from this figurative mode of representing the donation of the divine influence, it is fairly concluded that sprinkling is baptism, it may, with equal reason, be inferred that, because God says, *I will put my spirit within you*, and the spirit is said to be in the faithful, to put a little water into a person's mouth is to baptize him. That this is not a caricature of the reasoning of our opponents, appears from the following words in the *Facts and Evidences on the subject of Baptism*. The author, after quoting different scriptures which describe the imparting, or effects, of the divine influence, thus proceeds, in his peculiar and inimitable style: "These

quo plena sit ἡ ἀντιθεσις; tamen habendam hoc loco propriæ significationis rationem: βαπτίζειν enim tanquam ad tingendum mergere est: atque hoc sensu vocis dicuntur apostoli βαπτισθῆναι. Domus enim in qua hoc peractum est spiritu sancto fuit repleta, ita ut in eam tanquam in κολύμβηθραν quandam apostoli demersi fuisset videantur. Notandum Græcorum hæc observatio: ἐπλήρωσε τὸν οἶκον ὅλον ἢ πῶσι κολύμβηθρας τάξιν ἀναπληροῦσα ἐπεὶ ἐπήγγελλτο αὐτοῖς ἐν πνεύματι βαπτισθῆσθαι; unde apparet quod superiori capiti notavimus v. 5, observandam esse propriam vocis βαπτίζειν significationem.—Casaubon in Actar. Apostolorum, I. 5, II. 2.

“ passages give us as synonymous with baptism, 1, sending down; 2, coming; 3, giving; 4, falling; 5, shedding; 6, pouring; 7, sitting, or abiding; 8, anointing; 9, filling; 10, sealing.”* The absurdity of this is palpable; but it is only pushing to the extreme that mode of reasoning, which pretends to determine, from the terms employed to signify the imparting, or operation of the Holy Spirit, the form in which baptism ought to be administered. The manner of the agency of God in imparting his influence is involved in mystery, not less than the process of its operation on the human mind. Baptism represents the effects of God’s operation on the mind, rather than the way in which his agency is exerted.

A singular mode of baptism is suggested in the following words of Towgood: “The ‘state of those in the ark,’ says this ‘acute and profound’ writer, ‘is said to be a figure of Christian baptism; but they only had water poured down upon them.’”† Hence it appears, that a person sitting in his house during a shower of rain, may very properly be said to be baptized.

Attempts have been made to justify sprinkling by the appearance of example, in the

* Letter I. p. 8.

† Disser. p. 94.

ling by the appearance of example, in the first ages of the church. It seems highly improbable that Paul, or the jailor and his family, were dipped; or that the multitudes baptized by John, or on the day of pentecost, were immersed.* On this high improbability, the following remarks may be made.

In the apostolic age, there was but one baptism in the church. If there were the slightest reason to imagine, that the converts were baptized in different modes, Paul informs us, in plain and express terms, that he was dipped. *Know ye not*, says he, *that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism.*† Among the Greeks and Romans, jails were not without the convenience of a bath. Socrates bathed in the prison, just before he drank the poison.‡ There is no difficulty, therefore, in supposing, that the jailor and *all his* were immersed. Mr. Robinson describes a baptism, which took place at Wittlesford, near Cambridge, when the nephew of the late Dr. Andrew Gifford immersed, in a short time, forty-eight persons.§

* Disser. p. 116.

† Rom. vi. 3, 4.

‡ Platonis Phædo.

§ Hist. of Bap. p. 541.

As there were, at Jerusalem, twelve apostles and seventy disciples, authorized to teach and work miracles, if they had baptized not thirty-seven persons each, they would easily have dipped the three thousand said to be added to the church, on the day of Peter's memorable sermon. Though it is said by the evangelist: *Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan*,* nothing can be concluded from hence in favour of sprinkling. Besides, that the proper meaning of βαπτίζειν is to dip, and, to use the words of that zealous advocate of sprinkling, Dr. John Lightfoot, "That the "baptism of John was by plunging the whole "body, seems to appear from those things "which are related of him, namely that he "*baptized in Jordan*, that he baptized in "*Enon, because there was much water there*, "and that Christ being baptized, *came up "out of the water*;"† the words of the evangelist are unquestionably hyperbolical. *Jesus made and baptized more disciples than John*.‡ The number of John's disciples, therefore, was not greater than he could immerse.

* Matt. iii. 5, 6.

† Works, vol. II. p. 121.

‡ John, iv. 1.

No instance, it appears, of βαπτίζειν in the sense of sprinkling, has been adduced. To justify the practice of sprinkling, by expressions which describe the communication of the divine influence, is a mode of reasoning, that, when carried to its legitimate consequences, appears very ridiculous and absurd. Those who plead for sprinkling, as a proper form of baptism, may be safely challenged to bring an example of this practice, earlier than the middle of the third century.

THE
BAPTISTS JUSTIFIED.

BY
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ALTHOUGH the denying of baptism to infants be a doctrine justly condemned by most sorts of Christians, upon great grounds of reason, yet possibly the defence of the Anabaptists may be so great, as to take off much, and rebate the edge of their adversaries' assault. It will be neither unpleasant nor unprofitable to draw a short scheme of plea for each party, the result of which possibly may be, that though they be deceived, yet they have so great excuse on their side, that their error is not impudent or vincible. The baptism of infants rests wholly upon this discourse.

When God made a covenant with Abraham for himself and his posterity, into which the Gentiles were reckoned by spiritual adoption, he did, for the present, consign that covenant with the sacrament of circumcision: the extent of which rite was to all his family, from the *major domo*, to the *proselytus domicilio*, and to infants of eight days old. Now the very nature of this covenant being a covenant of faith for its formality, and with all faithful people for the object, and circumcision being a seal of this covenant, if ever any rite do supervene to consign the same covenant, that rite must acknowledge circumcision for its type and precedent. And this the apostle tells us in express doctrine. Now the nature of types is to give some proportions to its successor the antitype; and they both being seals of the same righteousness of faith, it will not easily be found where these two seals have any such distinction in their nature or purposes, as to appertain to persons of differing capacity, and not equally concern all; and this argument was thought of so much force by some of those excellent men which were bishops in the primitive church, that a good bishop writ an epistle to St. Cyprian, to know of him whether or no it were lawful to baptize infants before the eighth day, because

the type of baptism was ministered in that circumcision, he in his discourse supposing that the first rite was a direction to the second, which prevailed with him so far as to believe it to limit every circumstance.

And not only this type, but the acts of Christ which were previous to the institution of baptism, did prepare our understanding by such impresses as were sufficient to produce such persuasion in us, that Christ intended this ministry for the actual advantage of infants as well as of persons of understanding. For Christ commanded that children should be brought unto him, he took them in his arms, he imposed hands on them and blessed them, and, without question, did by such acts of favour consign his love to them, and them to a capacity of an eternal participation of it. And possibly the invitation which Christ made to all to come to him, all them that are heavy laden, did in its proportion concern infants as much as others, if they be guilty of original sin; and if that sin be a burthen, and presses them to any spiritual danger or inconvenience. And it is all the reason of the world, that since the grace of Christ is as large as the prevarication of Adam, all they who are made guilty by the first Adam should be cleansed by the second. But as they are guilty by another

man's act, so they should be brought to the font, to be purified, by others; there being the same proportion of reason that, by others' acts, they should be relieved who were in danger of perishing by the act of others. And therefore St. Austin argues excellently to this purpose: "Accommodat illis mater ecclesia aliorum pedes, ut veniant; aliorum cor, ut credant; aliorum linguam, ut fateantur: ut quoniam quod ægri sunt, alio peccante prægravantur, sic cum sani fiant alio confitente salventur."*

And Justin Martyr, "ἀξιῶνται ἢ τῶν διὰ τῆ βαπτίσματος ἀγαθῶν τὰ βρέφη τῇ πίσει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι."†

But whether they have original sin or no, yet take them *in puris naturalibus*, they cannot go to God, or attain to eternity: to which they were intended in their first being and creation, and therefore much less since their naturals are impaired by the curse on human nature, procured by Adam's prevarication. And if a natural agent cannot, *in puris naturalibus*, attain to heaven, which is a supernatural end, much less when it is loaden with accidental and grievous impediments. Now then since the only way revealed to us of acquiring heaven is by Jesus Christ; and the

* Serm. X. de verb. Apost.

† Resp. ad Orthodoxos.

first inlet into Christianity, and access to him is by baptism, as appears by the perpetual analogy of the New Testament ; either infants are not persons capable of that end which is the perfection of human nature, and to which the soul of man in its being made immortal was essentially designed, and so are miserable and deficient from the very end of humanity, if they die before the use of reason ; or else they must be brought to Christ by the church doors, that is, by the font and waters of baptism.

And in reason, it seems more pregnant and plausible that infants rather than men of understanding should be baptized : for since the efficacy of the sacraments depends upon divine institution and immediate benediction, and that they produce their effects independently upon man, in them that do not hinder their operation ; since infants cannot by any act of their own promote the hope of their own salvation, which men of reason and choice may, by acts of virtue and election ; it is more agreeable to the goodness of God, the honour and excellency of the sacrament, and the necessity of its institution that it should in infants supply the want of human acts and free obedience. Which the very thing itself seems to say it does, because its effect is from God, and re-

quires nothing on man's part, but that its efficacy be not hindered: and then in infants, the disposition is equal, and the necessity more; they cannot *ponere obicem*, and by the same reason cannot do others acts, which without the 'sacraments' do advantages towards our hopes of heaven, and therefore have more need to be supplied by an act, and an institution divine and supernatural.

And this is not only necessary in respect of the condition of infants in capacity, to do acts of grace, but also in obedience to divine precept. For Christ made a law whose sanction is with an exclusive negative to them that are not baptized. *Unless a man be born of water and of the Spirit, he shall not enter into the kingdom of heaven*; if then infants have a capacity of being co-heirs with Christ in the kingdom of his father, as Christ affirms they have, by saying *for of such is the kingdom of heaven*, then there is a necessity that they should be brought to baptism, there being an absolute exclusion of all persons unbaptized, and all persons not spiritual from the kingdom of heaven.

But indeed it is a destruction of all the hopes and happiness of infants, a denying to them an exemption from the final condition of beasts and insectiles, or else a designing of

them to a worse misery, to say that God hath not appointed some external or internal means of bringing them to an eternal happiness: internal they have none; for grace being an improvement and heightening the faculties of nature, in order to a heightened and supernatural end, grace hath no influence or efficacy upon their faculties, who can do no natural acts of understanding: and if there be no external means, then they are destitute of all hopes, and possibilities of salvation.

But thanks be to God, he hath provided better and told us accordingly, for he hath made a promise of the Holy Ghost to infants as well as to men: *the promise is made to you and to your children*, said St. Peter; *the promise of the Father, the promise that he would send the Holy Ghost*: now if you ask how this promise shall be conveyed to our children, we have an express out of the same sermon of St. Peter, *be baptized, and ye shall receive the gift of the Holy Ghost*; * so that therefore because the Holy Ghost is promised, and baptism is the means of receiving the promise, therefore baptism pertains to them, to whom the promise which is the effect of baptism does appertain. And that we may not think this argument is

* Acts, ii. 38, 39.

fallible, or of human collection, observe that it is the argument of the same apostle in express terms: for in the case of Cornelius and his family, he justified his proceeding by this very medium, *shall we deny baptism to them who have received the gift of the Holy Ghost as well as we?* Which discourse, if it be reduced to form of argument says this: they that are capable of the same grace are receptive of the same sign; but then (to make the syllogism up with an assumption proper to our present purpose) infants are capable of the same grace, that is of the Holy Ghost (for the promise is made to our children as well as to us, and St. Paul says the children of believing parents are holy, and therefore have the Holy Ghost who is the fountain of holiness and sanctification) therefore they are to receive the sign and the seal of it, that is, the sacrament of baptism.

And indeed since God entered a covenant with the Jews, which did also actually involve their children, and gave them a sign to establish the covenant, and its appendant promise, either God does not so much love the church as he did the synagogue, and the mercies of the gospel are more restrained, than the mercies of the law, God having made a covenant with the infants of Israel, and none with the chil-

dren of christian parents; or if he hath, yet we want the comfort of its consignation; and unless our children are to be baptized, and so intitled to the promises of the new covenant, as the Jewish babes were by circumcision, this mercy which appertains to infants is so secret and undeclared and unconsigned, that we want much of that mercy and outward testimony which gave them comfort and assurance.

And in proportion to these precepts and revelations was the practice apostolical: for they (to whom Christ gave in precept to make disciples all nations baptizing them, and knew that nations without children never were, and that therefore they were passively concerned in that commision) baptized those families, particularly that of Stephanus and divers others, in which it is more then probable there were some minors if not sucking babes. And this practice did descend upon the church in after ages by tradition apostolical: of this we have sufficient testimony from Origen; *Pro hoc Ecclesia ab apostolis traditionem accepit, etiam parvulis baptismum dare:** and St. Austin; *Hoc Ecclesia à majorum fide percepit:†* and generally all writers (as Calvin says) affirm the

* In Rom. vi. tom. ii. p. 543.

† Sermon. X. de verb. Apost. c. ii.

same thing : for *nullus est scriptor tam vetustus, qui non ejus originem ad Apostolorum sæculum pro certo referat.** From hence the conclusion is, that infants ought to be baptized, that it is simply necessary, that they who deny it are heretics, and such are not to be endured because they deny to infants hopes and take away the possibility of their salvation, which is revealed to us on no other condition of which they are capable but baptism. For by the insinuation of the type, by the action of Christ, by the title infants have to heaven, by the precept of the gospel, by the energy of the promise, by the reasonableness of the thing, by the infinite necessity on the infant's part, by the practice apostolical, by their tradition, and the universal practice of the church ; by all these, God and good people proclaim the lawfulness, the conveniency, and the necessity of infants' baptism.

To all this, the Anabaptist gives a soft and gentle answer, that it is a goodly harangue, which upon strict examination will come to nothing ; that it pretends fairly and signifies little ; that some of these allegations are false, some impertinent, and all the rest insufficient.

For the argument from circumcision is

* 4 Instir. cap. 16. § 8.

invalid upon infinite considerations: figures and types prove nothing, unless a commandment go along with them, or some express to signify such to be their purpose: for the deluge of waters and the ark of Noah were a figure of baptism, said Peter; and if therefore the circumstances of one should be drawn to the other, we should make baptism a prodigy rather than a rite: the paschal lamb was a type of the eucharist, which succeeds the other as baptism does to circumcision; but because there was in the manducation of the paschal lamb, no prescription of sacramental drink, shall we thence conclude that the eucharist is to be ministered but in one kind? And even in the very instance of this argument, supposing a correspondence of analogy between circumcision and baptism, yet there is no correspondence of identity: for although it were granted that both of them did consign the covenant of faith, yet there is nothing in the circumstance of children's being circumcised that so concerns that mystery, but that it might very well be given to children, and yet baptism only to men of reason; because circumcision left a character in the flesh, which being imprinted upon infants did its work to them when they came to age; and such a character was necessary because there

was no word added to the sign ; but baptism imprints nothing that remains on the body, and if it leaves a character at all it is upon the soul, to which also the word is added, which is as much a part of the sacrament as the sign itself is ; for both which reasons, it is requisite that the persons baptized should be capable of reason, that they may be capable both of the word of the sacrament, and the impress made upon the spirit : since therefore the reason of this parity does wholly fail, there is nothing left to infer a necessity of complying in this circumstance of age any more than in the other annexes of the type : and the case is clear in the bishop's question to Cyprian, for why shall not infants be baptized just upon the eighth day as well as circumcised ? * If the correspondence of the rites be an argument to infer one circumstance which is impertinent and accidental to the mysteriousness of the rite, why shall it not infer all ? And then also females must not be baptized, because they were not circumcised : but it were more proper, if we would understand it right, to prosecute the analogy from the type to the anti-type by way of letter and spirit, and signification ; and as circumcision figures baptism, so also the adjuncts of the circumcision, shall signify

* L. 3. Epist. viii. ad Fidum.

something spiritual, in the adherencies of baptism: and therefore as infants were circumcised, so spiritual infants shall be baptized, which is spiritual circumcision; for therefore babes had the ministry of the type, to signify that we must, when we give our names to Christ, become *νήτωι εν πονηρίᾳ* children in malice, *for unless you become like one of these little ones, ye cannot enter into the kingdom of heaven* said our blessed Saviour, and then the type is made complete. And this seems to have been the sense of the primitive church; for in the age next to the apostles they gave to all baptized persons milk and honey, to represent to them their duty, that though in age and understanding they were men, yet they were babes in Christ, and children in malice. But to infer the sense of the pædo-baptists is so weak a manner of arguing that Austin, whose device it was (and men use to be in love with their own fancies), at the most pretended it but as probable and a mere conjecture.

And as ill success will they have with the other arguments as with this; for from the action of Christ's blessing infants to infer that they are to be baptized, proves nothing so much as that there is great want of better arguments; the conclusion would be with more probability derived thus: Christ blessed children and so

dismissed them, but baptized them not, therefore infants are not to be baptized : but let this be as weak as its enemy, yet that Christ did not baptize them, is an argument sufficient that Christ hath other ways of bringing them to heaven than by baptism ; he passed his act of grace upon them by benediction and imposition of hands.

[From the passage here considered, together with the words of our Lord to Nicodemus, *Except a person is born of water and of the Spirit, he cannot enter into the kingdom of God*, Towgood has framed the following argument for the baptism of babes. One passage declares that they are subjects of the heavenly reign ; while the other states that to be admitted into the kingdom of God, it is essential to be baptized.* This argument destroys itself. The children brought to receive our Lord's benediction, it is allowed, were not baptized ; but as they were subjects of the kingdom of God, to admission into it, baptism is evidently not necessary. The proposition that of such is the kingdom of heaven, whatever it may signify, is universal, applicable to all children, to those of unbelievers as well as to those of believers. That the children brought to our Lord belonged to his disciples, is not pretended. If this argu-

* Dissertation, p. 33.

ment, therefore, is of weight, it follows that all children ought to be baptized. It will not be denied that children are capable of deriving advantage from the sacrifice of Christ; but if, because they may be supposed capable of receiving the regenerating virtue of the Holy Spirit, they ought to be admitted to baptism, because they may derive advantage from the death of Christ, they ought to partake of the memorials of his sufferings. If, because they are subjects of the heavenly reign, they are to be baptized, for the same reason they are to be placed at the Lord's table, and partake of his supper. Indeed, there appears not any argument for the baptism of children, that is not equally conclusive for admitting them *to the communion of the body and blood of Christ.*]

And therefore, although neither infants nor any man in *puris naturalibus* can attain to a supernatural end without the addition of some instrument or means of God's appointing, ordinarily and regularly, yet where God hath not appointed a rule nor an order, as in the case of infants we contend he hath not, the argument is invalid. And as we are sure that God hath not commanded infants to be baptized; so we are sure God will do them no injustice, nor damn them for what they cannot help.

And therefore, let them be pressed with all the inconveniencies that are consequent to original sin, yet either it will not be laid to the charge of infants, so as to be sufficient to condemn them; or if it could, yet the mercy and absolute goodness of God will secure them, if he takes them away before they can glorify him with a free obedience: *Quid ergo festinat innocens ætas ad remissionem peccatorum*, was the question of Tertullian, (lib. de bapt.) he knew no such danger from their original guilt as to drive them to a laver of which in that age of innocence they had no need, as he conceived. And therefore, there is no necessity of flying to the help of others, for tongue, and heart, and faith, and predispositions to baptism; for what need all this stir? as infants, without their own consent, without any act of their own, and without any exterior solemnity, contracted the guilt of Adam's sin, and so are liable to all the punishment which can with justice descend upon his posterity who are personally innocent; so infants shall be restored, without any solemnity or act of their own, or of any other men for them, by the second Adam, by the redemption of Jesus Christ, by his righteousness and mercies, applied either immediately, or how or when he shall be pleased to appoint. And so Austin's argument will come to nothing without

any need of god-fathers, or the faith of any body else. And it is too narrow a conception of God Almighty, because he hath tied us to the observation of the ceremonies of his own institution, that therefore he hath tied himself to it. Many thousand ways there are by which God can bring any reasonable soul to himself: but nothing is more unreasonable, than because he hath tied all men of years and discretion to this way, therefore we of our own heads shall carry infants to him that way without his direction. The conceit is poor and low, and the action consequent to it is too bold and venturous, *mysterium mihi et filiis domus meæ*: let him do what he pleases to infants; we must not.

Only this is certain, that God hath as great care of infants as of others; and because they have no capacity of doing such acts as may be in order to acquiring salvation, God will by his own immediate mercy bring them thither where he hath intended them: but to say that therefore he will do it by an external act and ministry, and that confined to a particular, namely, this rite and no other, is no good argument, unless God could not do it without such means, or that he had said he would not. And why cannot God as well do his mercies to infants now immediately, as he did before the institution either of circumcision or baptism?

However, there is no danger that infants should perish for want of this external ministry, much less for prevaricating Christ's precept of *Nisi quis renatus fuerit, &c.* For, first, the water and the spirit in this place signify the same thing; and by water is meant the effect of the spirit, cleansing and purifying the soul, as appears in its parallel place of Christ baptizing with the Spirit and with fire. For although this was literally fulfilled in pentecost, yet morally there is more in it, for it is the sign of the effect of the Holy Ghost, and his productions upon the soul; and it was an excellency of our blessed Saviour's office, that he baptizes *all* that come to him with the Holy Ghost and with fire; for so St. John, preferring Christ's mission and office before his own, tells the Jews, not Christ's disciples, that Christ shall baptize them with fire and the holy Spirit, that is, *all that come to him*, as John the Baptist did with water, for so lies the antithesis. And you may as well conclude that infants must also pass through the fire as through the water. And that we may not think this a trick to elude the pressure of this place, Peter says the same thing; for when he had said that baptism saves us, he adds by way of explication, *not the washing of the flesh, but the confidence of a good conscience towards God*, plainly saying that it is

not water, or the purifying of the body, but the cleansing of the spirit, that does that which is supposed to be the effect of baptism ; and if our Saviour's exclusive negative be expounded by analogy to this of Peter, as certainly the other parallel instance must, and this may, then it will be so far from proving the necessity of infants' baptism, that it can conclude for no man that he is obliged to the rite ; and the doctrine of the baptism is only to derive from the very words of institution, and not be forced from words which were spoken before it was ordained. But to let pass this advantage, and to suppose it meant of external baptism, yet this no more infers a necessity of infants' baptism, than the other words of Christ infer a necessity to give them the holy communion. *Nisi comederitis carnem filii hominis, et biberitis sanguinem, non introibitis in regnum cœlorum* ; and yet we do not think these words sufficient argument to communicate them ; if men therefore will do us justice, either let them give both sacraments to infants, as some ages of the church did, or neither. For the wit of man is not able to shew a disparity in the sanction, or in the energy of its expression. And therefore they were honest that understood the obligation to be parallel, and performed it accordingly ; and yet, because we say they were deceived in one instance, and

yet the obligation (all the world cannot reasonably say but) is the same; they are as honest and as reasonable that do neither. And since the ancient church did with an equal opinion of necessity give them the communion, and yet men now-a-days do not, why shall men be more burthened with a prejudice and a name of obloquy, for not giving the infants one sacrament more then they are disliked for not affording them the other. If Anabaptist shall be a name of disgrace, why shall not some other name be invented for them that deny to communicate infants, which shall be equally disgraceful; or else both the opinions signified by such names, be accounted no disparagement, but receive their estimate according to their truth?

Of which truth, since we are now taking account from pretences of scripture, it is considerable that the discourse of St. Peter which is pretended for the intitling infants to the promise of the Holy Ghost, and by consequence to baptism, which is supposed to be its instrument and conveyance, is wholly a fancy, and hath in it nothing of certainty or demonstration, and not much probability. For besides that the thing itself is unreasonable, and the Holy Ghost works by the heightening and improving our natural faculties, and therefore is a promise that so concerns them as they are reasonable

creatures, and may have a title to it, in proportion to their nature, but no possession or reception of it, till their faculties come into act; besides this, I say, the words mentioned in St. Peter's sermon (which are the only record of the promise) are interpreted upon a weak mistake: The promise belongs to you and to your children; therefore infants are actually receptive of it in that capacity. That's the argument: but the reason of it is not yet discovered, nor ever will; for *to you and to your children*, is to you and your posterity; to you and your children, when they are of the same capacity in which you are effectually receptive of the promise. But he that, whenever the word children is used in scripture, shall by children understand infants, must needs believe that in all Israel there were no men, but all were infants; and if that had been true, it had been the greater wonder they should overcome the Anakims and beat the king of Moab, and march so far, and discourse so well, for they were all called the children of Israel.

And for the allegation of St. Paul that infants are holy, if their parents be faithful, it signifies nothing but that they are holy by designation, just as Jeremy and John Baptist were sanctified in their mother's womb, that is, they were appointed and designed for holy

ministries, but had not received the promise of the Father the gift of the Holy Ghost, for all that sanctification ; and just so the children of Christian parents are sanctified, that is, designed to the service of Jesus Christ, and the future participation of the promises.

[As great stress is laid on this text, by the most moderate and judicious of our opponents, it may be proper to give it a little further consideration. It seems plain that, in whatever sense the children of a Christian are holy, his wife, though she believe not, is likewise holy. It is because the unbelieving wife is made holy (*ἡγιασται*), that the children are holy (*ἁγία*). If the holiness of the children, which arises from the sanctity of the parents, qualifies them for baptism and admission into the church, the holiness of the unbelieving parent must qualify her for admission into the society of the faithful.

The exposition of this passage, which ascribes to the children of a Christian a relative or federal sanctity, is very exceptionable ; because it may be justly questioned whether, under the Christian dispensation, any such sanctity exists. To interpret holy (*ἁγία*) as signifying legitimate, is not authorized by any example, from sacred or profane writers. An explanation of the passage, different from both these, has been given by the ingenious Dr.

Macknight. "The infidel husband," he paraphrases the text, "is sanctified, is fitted to remain married to the believing wife, by his affection for her, and the infidel wife is sanctified to the believing husband; otherwise certainly your children would be neglected by you as unclean; whereas indeed they are clean; they are the objects of your affection and care."* If this interpretation, which is more probable than any other that has been proposed, be admitted, the text will not afford the least countenance to the baptism of babes.

This seems the place to advert to Romans xi. 16 and 17. *If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches: and if some of the branches were broken off, and thou, being a wild olive, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches.* Though in this passage there is not a syllable of children nor any allusion to baptism, it is said to furnish a most clear and strong argument for the baptism of infants. If we believe the "learned" Towgood, the covenant made with Abraham is the olive-tree, and its root and fatness the privileges of that covenant. Of these privileges

* Macknight on the place.

one lay in this: the faith of the parent brought his children "into a covenant relation to God;" and as the believing Gentile occupies the place of the unbelieving Jew, he must partake of this as well as other church privileges. "What part of this argument," asks the confident author, "can possibly be denied!"* Every part, it may be replied; as will be evident, if we attend to the scope and meaning of the passage. The apostle treats of the rejection of the Jews and of their subsequent conversion in the latter ages. That their conversion might be expected he concludes, because from them the first converts to Christ had been drawn. These converts were, so to speak, the first fruits, which being offered to God, sanctified the mass. They formed the trunk into which other converts were inserted as grafts into a stock. The privileges of the new dispensation denoted by the root and fatness of the olive-tree, belonged first to the Jewish converts, and were afterward imparted to believing Pagans. That the faith of a convert extended the permanent advantages of the dispensation to any, besides himself, there is no reason to believe.]

And as the promise appertains not (for

* Dissertations, p. 29, 30.

ought appears) to infants in that capacity and consistence, but only by the title of their being reasonable creatures, and when they come to that act of which by nature they have the faculty ; so if it did, yet baptism is not the means of conveying the Holy Ghost. For that which Peter says, *be baptized and ye shall receive the Holy Ghost*, signifies no more than this : First be baptized, and then by imposition of the apostle's hands (which was another mystery and rite) ye shall receive the promise of the father : and this is nothing but an insinuation of the right of confirmation, as is to this sense expounded by divers ancient authors, and in ordinary ministry the effect of it is not bestowed upon any unbaptized persons ; for it is in order next after baptism ; and upon this ground Peter's argument in the case of Cornelius was concluding enough, *à majori ad minus*. Thus the Holy Ghost was bestowed upon him and his family, which gift by ordinary ministry was consequent to baptism (not as the effect is to the cause or to the proper instrument, but as a consequent is to an antecedent in a chain of causes accidentally, and by positive institution, depending upon each other), God by that miracle did give testimony, that the persons of the men were in great dispositions towards heaven, and therefore were

to be admitted to those rites, which are the ordinary inlets into the kingdom of heaven. But then from hence to argue that wherever there is a capacity of receiving the same grace, there also the same sign is to be ministered, and from hence to infer pædo-baptism, is an argument very fallacious upon several grounds. First, because baptism is not the sign of the Holy Ghost, but by another mystery it was conveyed ordinarily, and extraordinarily, it was conveyed independently from any mystery, and so the argument goes upon a wrong supposition. Secondly, if the supposition were true, the proposition built upon it is false; for they that are capable of the same grace, are not always capable of the same sign; for women under the law of Moses, although they were capable of the righteousness of faith, yet they were not capable of the sign of circumcision; for God does not always convey his graces in the same manner, but to some mediately, to others immediately; and there is no better instance in the world of it, than the gift of the Holy Ghost (which is the thing now instanced in this contestation); for it is certain in scripture, that it was ordinarily given by imposition of hands, and that after baptism (and when this came into an ordinary ministry, it was called by the ancient church chrism or confirma-

tion); but yet it was given sometimes without imposition of hands, as at Pentecost, and to the family of Cornelius; sometimes before baptism, sometimes after, sometimes in conjunction with it.

And after all this, least these arguments should not ascertain their cause, they fall on complaining against God, and will not be content with God, unless they may baptize their children, but take exceptions that God did more for the children of the Jews. But why so? Because God made a covenant with their children actually as infants, and consigned it by circumcision. Well; so he did with our children too in their proportion. He made a covenant of spiritual promises on his part, and spiritual and real services on ours; and this pertains to children when they are capable, but made with them as soon as they are alive, and yet not so as with the Jews' babes; for as their rite consigned them actually, so it was a national and temporal blessing and covenant, as a separation of them from the portion of the nations, a marking them for a peculiar people (and therefore while they were in the wilderness, and separate from the commixture of all people, they were not at all circumcised); but as that rite did seal the righteousness of faith, so by virtue of its adherency, and remanency in their flesh, it did that work when

the children came to age. But in Christian infants the case is otherwise: for the new covenant being established upon better promises, is not only to better purposes, but also in distinct manner to be understood; when their spirits are as receptive of a spiritual act or impress as the bodies of Jewish children were of the sign of circumcision, then it is to be consigned: but this business is quickly at an end, by saying that God hath done no less for ours, than for their children; for he will do the mercies of a father and a creator to them, and he did no more to the other; but he hath done more to ours, for he hath made a covenant with them, and built it upon promises of the greatest concernment; he did not so to them: but then for the other part, which is the main of the argument, that unless this mercy be consigned by baptism, as good not at all in respect of us, because we want the comfort of it; this is the greatest vanity in the world; for when God hath made a promise pertaining also to our children (for so our adversaries contend, and we also acknowledge in its true sense), shall not this promise, this word of God, be of sufficient truth, certainty, and efficacy to cause comfort, unless we tempt God and require a sign of him. May not Christ say to these men as sometimes to the Jews, *a wicked and adul-*

terous generation seeketh after a sign, but no sign shall be given unto it? But the truth of it is, this argument is nothing but a direct quarrelling with God Almighty.

[The reasoning in this, and a former paragraph, seems fully to obviate the argument which our opponents deduce from the covenant made with Abraham and his posterity and the practice of circumcision. But as it is the incessant theme of our adversaries, and occupies so many pages in the Dissertations of Towgood, I may be allowed to make some additional remarks. In the management of this argument, which he repeats in various forms, Mr. Towgood can hardly be acquitted of presumption. He professes to know the conduct which it is fit for the divine being to observe toward infants. From what he thinks it rational to presume, he infers what has been done. The conduct of God, however, is regulated by the dictates of his perfect intellect, not by our views of fitness.

As if probabilities were insufficient, Towgood rests the practice of infant baptism on demonstration. It is evident, he says, that in former dispensations infants were admitted with their parents into covenant with God. This being a great privilege, which, as it appears not to be revoked, must be supposed to subsist in all its force; the infants of the faithful have

a right to admission into the covenant with God, and consequently to baptism the ceremony of admission.* This argument, unhappily termed a demonstration, proceeds on the supposition of a correspondence between circumcision and baptism, and is, therefore, liable to all the objections which have been urged against that fancy. It also labours under other serious defects. The dispensation which began with the calling of Abraham, and attained its mature form when the Israelites were settled in Canaan, subsisted only one-half of the period that elapsed from the creation of the world to the appearance of Christ. It subsisted not from the beginning, and it was peculiar to Abraham and to a part of his offspring ; for it appears not to have embraced devout men of other nations, or more than the half of Abraham's posterity. It was temporary, so far as it affected Abraham's descendants, and secular, and has been superseded by a covenant founded on better promises, and ensuring more permanent advantages.

The right to admission into the covenant with God, and an actual interest in it, are identical. Admission into it depends not on the will of man, and is not a privilege inherent in blood or birth. The covenant, of which our

* Diss. p, 18, 19.

adversaries speak, is a pure fiction. The infants of the faithful never were, in consequence of their relation to their parents, in that covenant by which Christians are allied to the divine being and invested with the dignity of his children. This seems to me to be clearly and positively stated by the apostle Paul. *They are not all Israel*, says he, *which are of Israel; nor because they are the seed of Abraham are they all children.** The general doctrine of the Christian scriptures appears to be that no inward or permanent distinction among men is conveyed in the blood or transmitted like a secular inheritance. *Think not*, said the forerunner of the Messiah to his countrymen, *to say within yourselves we have Abraham to our father*. When the privileges of the Jews are enumerated by the apostles, they appear to be all outward, none of them affecting the state of their minds, or their relation to the supreme arbiter.

The advantages of being christened, are quite imaginary. Towgood, indeed, though afraid to assign immortality as the prerogative of sprinkled babes, yet specifies two advantages which they possess. God, he says, has been pleased to engage by a more particular promise

* Rom. ix. 6, 7.

to raise them to future happiness, and in a future state, they will be in happier circumstances than those who have not been christened.* If this were true, every man ought by all means to have his children christened. But unhappily the particular promise is not found in scripture. If the condition of infants in another life, will be affected by the devotion of their parents, why the prayers of a Baptist should not be as availing, in this case, as those of a Pædobaptist, is extremely difficult to conceive.

That the children of the faithful are born in covenant with God, as the present argument asserts, seems inconsistent with experience. If this were the case, the children of real Christians might be expected to exhibit the moral qualities of their parents; since an essential part of the new covenant is a promise, by which the divine being engages to put his laws into the minds of those who are interested in its privileges and write them in their hearts. It is because this promise is accomplished in the faithful that they are distinguished in their character, from their fellows. Hence arise their devotion and benevolence; which, on the other hand, betray the divine agency, and are signs of their alliance with God. Of this relation to God, the only

* Diss. p. 15.

proof is their being conformable to his precepts. If the children of believers were in like relation to God, they would partake of its most essential and distinguishing advantage. They would be formed for the service of God. They would exhibit the moral lineaments of their parents. It is fact, however, that they discover no such likeness, and that they are precisely like the children of other men, except so far as they may have been improved by a more salutary education. Under a similar education they shew no symptoms of difference. To maintain that they are in covenant with God, while the contrary is obvious from their conduct, is to contend with experience and allow agreeable fancies to prevail against the reality of facts.]

Now since there is no strength in the doctrinal part, the practice and precedents, apostolical and ecclesiastical, will be of less concernment, if they were true as is pretended, because actions apostolical are not always rules for ever; it might be fit for them to do it *pro loco et tempore* as divers others of their institutions, but yet no engagement past thence upon following ages; for it might be convenient at that time, in the new spring of christianity, and till they had engaged a considerable party,

by that means to make them parties against the Gentiles, superstition, and by way of pre-occupation to ascertain them to their own sect when they came to be men ; or for some other reason not transmitted to us, because the question of fact itself is not sufficiently determined. For the insinuation of that precept of baptizing all nations, of which children certainly are a part, does as little advantage as any of the rest, because other parallel expressions of scripture do determine and expound themselves to a sense that includes not all persons absolutely, but of a capable condition, as *adore eum omnes gentes, et psallite Deo omnes nationes terræ*, and divers more.

[The precept of Christ, in which the obligation of baptism originated, appears to present insuperable difficulties to the practice of infant baptism ; and the remarks made upon it, furnish examples of the perplexities into which advocates of that practice are thrown. It is most evident, that the original term μαθητεύειν, signifies to make disciples by teaching ; the only way indeed of making disciples. That this is the force of the word is generally allowed ; and, if it is doubted by any person, he may read Dr. Gale's eighth and ninth letters,* in which the point is esta-

* Reflections on Wall.

blished by examples and authorities to superfluity. Infants fall not within the scope of the commission given to the apostles. They are as incapable of being the disciples of Christ as of Newton or Werner. This urgent difficulty has obliged our adversaries to invent the chimaera of a disciple, who neither is, nor can be, taught. To be a disciple seems, from the commission, an indispensable qualification for baptism; and, as it is a qualification of which infants are incapable, to baptize them must be altogether unwarrantable.

This difficulty is not in the least removed, by translating the commission *Go and proselyte all nations*. The religion of Christ is mental; and consists not in outward rites or corporeal observances. To be a proselyte to it, a person must entertain the doctrine of its author, yield his mind to the impress of that doctrine, and comply with the precepts of scripture. The process must take place within him; for no impress on the body, nothing which others may perform for him, can make him a proselyte to Christianity. Till the truth inform his mind, till he is *created anew in Christ Jesus to good works*, he is an alien from his religion. To proselyte the nations, therefore, is the same as to make them disciples by teaching. They are identical, and altogether inapplicable to infants.

An excellent person, indeed, the Rev. W. Millar, of Chesham, has recently published a pamphlet to evince that infants are comprized in our Lord's commission to his apostles.* This gentleman denies not that μαθητεύειν signifies to make disciples by teaching. "Infants," he confesses, "are incapable of being actually taught." It seems to follow, therefore, that he attempts to prove that our Lord commissioned his apostles to endeavour an impossibility, namely, to make disciples, by teaching, of those who are incapable of being actually taught.

Of the same nature with this hopeful attempt, is the following question, by the learned Towgood. "Are not infants of Christians as capable of μαθητεύεσθαι of being discipled, as the infants of the Jewish priesthood were of being enrolled in the temple register and entered as ministers to Aaron."† None of my readers, I hope, can be so dull as not to perceive that though it was easy to write the names of infants in a register, it is impossible to make them disciples by teaching. A disciple, who is not taught, is an absurdity.

* See The important Question between the Baptists and Pædobaptists—are infants included in our Lord's commission—examined.

† Diss. p. 38.

It can scarce be necessary to notice so palpable an error as is implied in the reasoning of many of our opponents, that because we think it improper to christen infants, we are of opinion they are to be neglected and abandoned to the domination of evil. While our opponents employ an unauthorized and useless expedient, which aids rather than counteracts the principles of evil that may operate on their children, we conceive ourselves bound to commend ours to the care and blessing of God; and, when they are capable, to endeavour by instruction, discipline, and example, to prepare them for eternity. We train them to the practices of our religion, both public and private. If our adversaries will shew one article, in which their children have the advantage of ours, except that a few drops of water have been sprinkled upon them, and they are hence in danger of thinking they were born again, or made Christians, they will have some ground for their declamation. Till they specify some substantial prerogative evidently peculiar to their children, while they descant, in swelling terms, on our practice as exposing infants to the malignant influence of evil, and upon sprinkling as provision for their moral wants, they must necessarily appear dealers in senseless vituperation and ridiculous panegyric.

Our opponents seem to allow that they have no express authority in scripture, of precept, or example, for the baptism of babes; but they pretend that we are in a like condition. The scripture affords no example, they say, of the children of Christians baptized in mature years. “Where is the precept, where the example, for baptizing the descendants of baptized persons, whether infant or adult?”* These interrogations are, no doubt, supposed to present us with an extreme difficulty; but on our principles they admit of an easy and satisfactory answer. We know of no difference between the children of Christians and of infidels. No person is a Christian, because he may have sprung from Christian parents. Till he understands the doctrine of Christ, and submits to his precepts, he is not in any advantageous, or even intelligible, sense a Christian. He falls within the scope of the commission given to the apostles.]

As for the conjecture concerning the family of Stephanus, at the best it is but a conjecture, and besides that, it is not proved that there were children in the family; yet, if that were granted, it follows not that they were baptized, because by *whole families* in scripture is meant all persons of reason and age within the family; for it is said, of the ruler at Capernaum, *that*

* Belsham's Plea for Infant Baptism, p. 53.

he believed, and all his house. Now you may also suppose that in his house were babes, that is likely enough ; and you may suppose that they did believe too before they could understand, but that is not so likely ; and then the argument from baptising of Stephen's household may be allowed just as probable ; but this is unman-like to build upon such slight airy conjectures.

[On the subject of this paragraph, the editor of Calmet has, in his pamphlets, called *Facts and Evidences on the Subject of Baptism*, insisted at great length. It is difficult to say, whether this person has, in his crude and tedious pages, discovered greater ignorance or assurance. If he had been more competent in Greek learning he would have spoken with less confidence, if not suppressed altogether what he has published. Respecting the import of two words, of very frequent occurrence, he professes to have made discoveries, that had escaped the most profound and accurate scholars. He boasts of having invented a demonstration in favour of infant baptism ; and wishes it to be supposed that not to acquiesce in his groundless assertions, is a degree of obstinacy equal to not believing Moses and the prophets.* I will shew that the distinction essential to the argument of this vaunting per-

* Letters iv. v. vi. p. 30. 21. Letter iii. p. 14.

son has no existence; and that, to give colour to his affirmations, he has misrepresented the scripture. If I am more extended than may seem necessary, the pertinaciousness of the editor of Calmet must be my excuse.

Οἶκος and οἰκία, this writer pretends, far from being synonymous, are essentially different both in their primary and secondary significations. The former properly signifies a dwelling-house, separate from out-houses; the latter a dwelling-house, with out-houses. Metaphorically, the former denotes what is contained in a dwelling-house, namely, a family exclusive of servants; the latter a family with servants.* That these distinctions exist only in the imagination of this fanciful writer, the following considerations will, perhaps, evince.

Both terms denote a house, in the usual sense of that word,† and, accordingly, are indiscriminately employed in the Septuagint to render בית. Gen. cap. xix. v. 3. *They went into his (οἶκον) house*; v. 4. *The men compassed the (οἰκίαν) house*: Jer. cap. xxix. v. 5. *Build ye houses (οἶκους)*: v. 28. *Build ye houses (οἰκίας)*. Gen. cap. xxxix. v. 8. *In his house (οἶκῳ)*: v. 9. *In this house (οἰκίᾳ)*: v. 11. *Joseph went*

* Letter iii. p. 4—7.

† Vide Stephanum, Scapulam, Hedericum, Schleusnerum, aliosque Lexicographos sub vacibus.

into the house (οἶκτον): v. 16. *His Lord came home (εἰς τόν οἶκον).*

Aware that, if no difference subsists in the primitive meaning of οἶκος and οἰκία, his argument is inconclusive, the editor of Calmet has, in his fourth pamphlet,* employed all his learning and ingenuity to establish a distinction. He thinks it decisive that the words are of different genders; ignorant, I presume, of that which every school boy ought to know, that in Greek, as well as in Latin, the same substantive is sometimes of different genders. Having learnt from Hesychius that οἶκος sometimes signifies part of a house, he enlarges on this circumstance, with peculiar complacency, and intimates a suspicion that οἶκος, denoting a division of a house, is of more frequent occurrence than critics have remarked. To supply their omissions, he adds, “The labyrinth of Egypt (Herod. lib. i. cap. 148.) is an instance in point.” On turning to the section referred to in Herodotus, I found not a syllable of the labyrinth; and in the passage,† in which the historian describes that structure, I could not discover οἶκος. The divisions of it are called οἰκηματα not οἶκοι. If the editor of Calmet had not been as inattentive to what he has transcribed into his own pages, as he appears

* P. 24—31.

† Lib. ii. s. 148.

to be ignorant of Herodotus, he would have perceived the weakness of concluding that because *οἶκος* signifies, at times, part of *οἰκία*, the terms cannot be interchangeable. He has quoted a passage from Biel, in which the term *οἶκος* is applied to the temple and to the apartments belonging to it. The whole of the temple is called *οἶκος Θεου*; while the same term is applied to the parts of it styled the holy and most holy places, as well as to the rooms in it, occupied by the priests. Examples of all these applications of *οἶκος* occur, 1 Kings, cap. vi. v. 1. 2. 26; 2 Paralip. cap. iii. v. 5. 8; Jer. cap. xxxv. v. 4. If a part, and the whole, though not the same, may be called by the same name, that they are denominated by two terms, proves not that those terms are essentially different in signification. It could hardly be expected that this writer should know that *οἰκία*, as well as *οἶκος*, denotes part of a house. "*Οἰκία*," says the learned and accurate Schleusner, "sometimes signifies, by a metonymy, part of a house; for example, a parlour or dining-room. John, cap. xii. 3. ἡ δε οἰκία ἐπληρώθη ἐκ της ὁσμῆς του μύρου. The odor of the ointment spread through all the parlour."*

* *Οἰκία* interdum per metonymian partem domus notat, v. e. cœnaculum triclinium. John xii. 3. ἡ δε οἰκία ἐπληρώθη ἐκ της ὁσμῆς του μύρου, et hujus unguenti odor totum cœnaculum penetravit. Lexicon in N. T. sub voce.

To this I will add another example. Matt. cap. v. v. 15. λύχνος λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ, "the candle gives light to all that are in the room." "Οἶκος," our author observes, "describes the meanest shelter possible, a bird's nest, a tent; οἰκία implies spacious premises, a gentleman's seat, premises extensive, spacious, wide, large, broad. With all these distinctions, am I," he asks, "to be persuaded that these terms are interchangeable in their proper acceptation."* Of what this writer may be persuaded, it would be vain to conjecture; but of his knowledge of the terms in question, the following particulars will enable the reader to form a just estimate.

Οἰκία, equally with οἶκος, is applied to the slightest structure, and οἶκος, not less than οἰκία, to the most ample residence. Having referred to a passage in which οἶκος means a bird's nest, the editor of Calmet quotes a line from Lucretius, in which domus has the same signification, and adds, "This will remind the reader of the Psalmist's expression, *the sparrow hath found a house*; and again, *as for the stork, the fir-trees are her house.*"† The reader of the Septuagint will remember that in both these passages οἰκία, not οἶκος, is the term used. Οἰκία, which our author so learnedly maintains

* Letters iv. v. and vi. p. 27. † Ps. lxxxiv. 3. civ. 17.

implies capacious premises ; is applied to that “ extensive, spacious, wide, large, broad” structure the human body. *The earthly house (οικία) of this tabernacle.** In the sense of tent it also occurs. Jacob dwelt in a tent (οικίαν).†

While *οικία* denotes structures of the smallest dimensions, as a bird’s nest, the human body, a tent, *οἶκος* often designates the largest mansions. In the sense of palace, it is very common ; *ἐν τοῖς οἰκοῖς των βασιλέων, in king’s palaces ; ἐχῖνοι ἐν τοῖς οἰκοῖς αὐτων, dragons in their palaces.‡* It likewise denotes heaven, the habitation of the supreme being ; *ὅτ’ ἐς Διὸς οἶκον ἐλαύνεις.* “ When thou drivest to the residence “ of Jupiter.”§ *Οὐρανὸν ἐκ ἐμεγῆραν εἶεν ἐπιδαίσιον οἶκον,* “ They envied thee not the possession of heaven, a house fit for feasting.”||

The unhesitating ignorance, which this writer has discovered, in attempting to settle the primary meaning of the terms in question, is, if possible, still more obvious in what he delivers respecting their secondary signification. From denoting a house, both words are used to signify what it contains, namely, a family. That *οἶκος* has this sense, the editor of

* 2 Cor. v. i. † Gen. xxv. 27.

‡ Matt. xi. 8. Is. xiii. 22.

§ Callimachi Hymni in Dianam, l. 138.

|| Ejusdem Hymni in Jovem. l. 59.

Calmèt maintains; but contends that *οἰκία*, besides the family, denotes also the slaves and attendants.* Though this is frequently affirmed, with the utmost confidence, by this gentleman, the following passages will shew that it is a palpable mistake, and place it beyond a doubt that *οἰκία* means family, exclusive of domestics or slaves. ἐπὶ τὴν τυραννικὴν οἰκίαν, “Against the “royal family:”† οἰκίης οὐ φλανροτέρης, “of a “family not inferior:”‡ οἰκίης μὲν ἐόντα αγαθῆς, “being of a respectable family:”§ τὴν οἰκίαν ἐξαφανίσαντα τὴν αχαβον, “having exterminated “the family of Ahab:”|| αὐτῷ καὶ τὰ περὶ τὴν οἰκία ἐστασιάσθη, “the affairs of his family were “involved in confusion:” τετραγμένην αὐτῷ τὴν οἰκίαν καταλαμβάνει, “he finds his family in confusion:”¶ πρὸ ὕβαινε δὲ αὐτὸ κατὰ τὴν στάσιν τῆς οἰκίας, “the dissensions of his family always increased:”** πᾶσα ἡ οἰκία ἡ πατρικὴ, “all his father’s house:” ἐγὼ διατρέφω ὑμᾶς καὶ τὰς οἰκίας ὑμῶν, “I will nourish you and your little ones:”†† τῆς πατρικῆς οἰκίας αὐτοῦ ἄρχοντες ἐκοσιδυο, “of his

* Letter iii. p. 6. Letters iv. v. and vi. p. 3—37.

† Demosthenis Olinthica Secunda, p. 95. Oxonii, 1807.

‡ Herodoti, lib. i. 99. p. 58. Oxonii, 1814.

§ Ibidem, 107, p. 61.

|| Josephi Antiq. lib. ix. cap. vii. p. 310.

¶ Ib. lib. xv. cap. ii. p. 513. Ib. cap. xi. p. 527.

** Ib. lib. xvi. cap. vi. p. 553.

†† Gen. i. 8 and 21.

father's house twenty and two captains :” *
πᾶσαν τὴν οἰκίαν ἀρχαβειν, “ the whole house of
 the Rechabites.” † The three subsequent exam-
 ples are added, because, though it may be
 doubted, whether they are to be understood of
 families, having been interpreted by the editor
 of Calmet in that sense, he must allow them to
 be conclusive. *ἐυφρανθήσῃ ἐν πᾶσι τοῖς ἀγαθοῖς οἷς
 ἔδωκε σοι κύριος ὁ θεός σου, καὶ ἡ οἰκία σου, καὶ ὁ λευίτης,
 καὶ ὁ προσήλυτος ὁ ἐν σοι.* “ Thou shalt rejoice
 “ in all the good which the Lord thy God
 “ hath given, thou, thy family, and the Levite,
 “ and the stranger that is with thee.” ‡ “ The
 distinction (of a parent from his family) is
 here preserved also.” § *τὰς οἰκίας αὐτῶν προνομή-
 σουσι.* “ Their houses they shall spoil.” || “ Not
 “ dwelling houses, but houses in the sense of
 “ families.” ¶ *ἐποίησαν ἑαυταῖς οἰκίας.* “ They made
 themselves houses.” ** “ Numerous families,” ††
 said the editor of Calmet, ignorant, it should
 seem, of the term employed by the Seventy.
 Having afterwards discovered that *οἰκίας* oc-
 curred in this passage, as he was not sufficiently
 ingenuous to confess that, if his interpreta-
 tion of it were retained, this example entirely

* 1 Par. xii. 23.

† Jer. xxxv. 3.

‡ Deut. xxvi. 11.

§ Letter iii. p. 11.

|| Is. xiii. 16.

¶ Letter iii. p. 11.

** Exod. i. 21.

†† Letter iii. p. 9.

subverts the distinction which he had been at such pains to establish, he endeavours to blind his readers. He dexterously shifts the question. The enquiry being, whether *δικία* signifies family exclusive of servants, and an example occurring to which his own interpretation had affixed that sense; he learnedly, to be sure, quotes the versions of the seventy, Aquila, Symmachus, and Theodotion, and a Greek scholastic on the text.* For what purpose? To determine which of the translators has given the best version of the original.

εἰσερχόμενοι εἰς τὴν δικίαν, ἀσπάσασθε αὐτήν.
 “When ye come into the house, salute it.” *πᾶσα δικία μερισθεῖσα καθ’ ἑαυτῆς.* “A house divided against itself.”† In a judicious letter, signed Trophimus, which appeared in the Baptist Magazine, Decem. 1815. p. 500, the two last examples, with the parallel texts in Luke, were adduced as proofs that *δικία* and *οἶκος* are synonymous. “I merely ask Trophimus,” says the editor of Calmet, very gravely, “what there is in the connexion, or in the nature of things which prevents the term house, in the texts he has adduced, from being taken in its primary, obvious, and ordinary meaning for a dwelling-house?”‡ To this

* Letter iv. v. vi. p. 37. and 38.

† Matt. x. 12. xii. 25.

‡ Letters iv. v. vi. p. 21.

person's intellect, it offered no absurdity to suppose that the great teacher ordered his disciples to salute a dwelling-house, or that the parts of a building may quarrel with each other.

It being manifest, from the above instances, that οἰκία signifies family, exclusive of attendants, the following examples will shew that οἶκος has the sense of family, including domestics. κατέστησεν αὐτον ἐπὶ τοῦ οἴκου. “He made him overseer over his house.”* The steward of Joseph's house is called ὁ ἐπὶ οἴκον and ὁ ἐπὶ τῆς οἰκίας† τοὺς μάλλοντας οἴκουσ τε καὶ πόλεις οἰκῆσειν. “Those who are to manage families and states.”‡ ἡ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι.§ “By which they might manage well both states and families.”|| οἱ ἐν οἴκῳ οἰκέται. “The servants in a family.”|| Καλεπὸν μὲν καὶ ἓνα ἄνθρωπον ἀρχὸν τρέφεισθαι, πολὺ δ' ἔτι χαλεπώτερον οἶκον ὄλον. “It is difficult to support one man in idleness, much more a whole family.”¶ οὐ δέ γε οἶκος δυνατὸς εὖ οἰκεῖσθαι πονηροῖς οἰκέταις χρώμενος. “A family that has bad servants, cannot be well managed.”** The following passage, the learned reader will perceive, determines the question, and shews

* Gen. xxxix. 4. and 5.

† Gen. xliii. 16. and 19.

‡ Xenophontis Memor. lib. i. cap. i. 37.

§ Ib. Cap. 3. 64.

|| Ejusdem Cyropedia. lib. i. p. 58. Londini, 1773.

¶ Ib. p. 61.

** Ib. p. 103.

that the distinction which the editor of Calmet has employed so many pages to establish, was unknown to the most correct and elegant of the Greek writers. οὐδ' ἂν τον ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ παντὰ μὲν εἴσεται ὧν προσδέεται παντων δὲ ἐπιμελόμενος ἐκπληρώσει. ἀλλ' ἐπει ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκίων συνέστηκε χαλεπὸν δὲ ἐστὶν ἅμα τοσούτων οἰκων ἐπιμελεῖσθαι; πῶς οὐχ ἕνα τον του θείου προτον ἐπειρασθης αὐξῆσαι.

“ No person can manage his own family well, “ unless he knows all its wants, and supplies “ them by care and diligence. But since a state “ consists of more than ten thousand families, “ and it is difficult at once to take care of so “ many families, why do you not first endeavour to improve your uncle’s family alone?” *

“ I willingly hazard,” says this accurate and modest writer, “ the utmost severity of censure, “ when I affirm that the unquestionable reference of the term house is to infants.”† The reader will determine the degree of censure incurred by this writer, after he has considered the following examples of οἶκος, in which, it seems to me, there is no allusion to infants. εἰσελθε σὺ καὶ πᾶς ὁ οἶκος σου. “ Enter thou, and all thy house.”‡ εἰς σωτηρίαν του οἴκου. “ To the saving of his house.”§ Gadates the Eunuch,

* Memor. lib. iii. cap. 6. 5.

† Letter iii. p. 8.

‡ Gen. viii. 1

§ Heb. xi. 7.

who, it should seem, had only a mother, speaks of his whole family (*ὁ οἶκος ὅλος*.) * *ὡφελοίην ἄν τον του θείου οἶκον, εἰ μοι ἐδέλοι πείθεσθαι*. “I would assist my uncle’s family if they would obey me.”† [*φοβούμενος τὸν θεόν συν παντὶ τῷ οἴκῳ αὐτοῦ*. “Fearing God with all his house.”‡

In applying the distinction, which, I trust, it has been shewn, is purely imaginary, to the object of his letters, the editor of Calmet has presumed largely on the credulity of his readers. Eight families, he says, are recorded in scripture as baptized; and some of them he represents as very numerous.§ In both these particulars our author has taken the liberty to add to the record, in order to support a lame argument. That Aristobulus and Narcissus were Christians remain to be shewn. “It is true,” says this writer, “the word *οἶκος*, family, does not occur in these two last instances; yet the phrase evidently implies the family, and all translators have so rendered it.”|| Neither of these assertions is true; while they prove, either the ignorance or disingenuousness of the author. *τοὺς τῶν αριστοβούλου*, and *τοὺς ἐκ τῶν ναρκίσσου* are elliptical phrases, and the term to be supplied is either

* Xenophontis Cyropedia, lib. iv. p. 193.

† Ejusdem Memor. lib. iii. cap. 6.

‡ Acts x. 2.

§ Letter ii. p. 36. 32.

|| Letter iii. p. 35.

οἰκεῖων or οἰκέτων which both signify domestics. So far from all translators having rendered the phrase in this writer's sense of the word house, none of the few with whom I am acquainted, has given it that signification. Even in the common version, the term supplied is household, which the editor of Calmet explains to mean attendants, and distinguishes it from family.* With the common version in this sense, agree Erasmus, Luther, Drusius, Hammond, Dodderidge, Macknight, and others. It is not said, that either the family of Cornelius, or of the Philippian jailor was baptized. If because the family of the former feared God, it is inferred that they were baptised, along with his kinsmen and near friends, when the apostle Peter had instructed them in Christianity, on the same ground it may be concluded that none of them were infants. As Paul preached *πᾶσι ἐν οἰκίᾳ*, *to all in the house of the jailor*, as *οἱ αὐτοῦ πάντες*, *all his were baptized*, and as he rejoiced *πανοικί* *with all his house*, it is probable that none of his infants, if he had any, and all his attendants and slaves were baptised. To call the family of Cornelius or the jailor "very numerous," is a trick of the editor of Calmet. It is without

* Letters iv. v. vi. p. 37.

authority from scripture. If because the family of Crispus believed, and Paul requested Timothy to salute that of Onesiphorus, it is allowed that they were baptized, these cases will not afford the least support to the baptism of babes. After what has been said, it will not readily be believed that the *ὄικος στεφανᾶ* baptized by Paul, and the *οἰκία στεφανᾶ* that were the first fruits of Achaia, and addicted to the ministry of the saints, consisted of different persons. The only example, therefore, in scripture, of the baptism of a house, *ὄικος*, in which we are not precluded, by the circumstances of the case, from supposing that babes were admitted to that rite is that of Lydia. If it is remembered that the term *ὄικος* is used when children are arrived at years of discretion, when no children exist, when domestics are intended; I shall not be thought presumptuous in affirming that this solitary example far from being a demonstration, forms not a probability that babes were baptised in the apostolic age.]

But tradition by all means must supply the place of scripture, and there is pretended a tradition apostolical, that infants were baptized: but at this we are not much moved; for we who rely upon the written word of God, as

sufficient to establish all true religion, do not value the allegations of traditions. And however the world goes, none of the reformed churches can pretend this argument against this opinion, because they who reject tradition when it is against them, must not pretend it at all for them; but if we should allow the topic to be good, yet how will it be verified? for so far as it can yet appear, it relies wholly upon the testimony of Origen, for from him Austin had it. Now a tradition apostolical, if it be not consigned with a fuller testimony than of one person, whom all after-ages have condemned of many errors, will obtain so little reputation amongst those who know that things have, upon greater authority, pretended to derive from the apostles, and yet falsely, that it will be a great argument that he is credulous and weak, that shall be determined by so weak probation in matters of so great concernment. And the truth of the business is, as there was no command of scripture to oblige children to the susception of it, so the necessity of pædobaptism was not determined in the church till in the eighth age after Christ, but in the year 418 in the Milevitan council, a provincial of Africa, there was a canon made for pædobaptism; never till then! I grant it was practised in Africa before that time, and they, or

some of them, thought well of it; and though that be no argument for us to think so, yet none of them did ever before pretend it to be necessary, none to have been a precept of the Gospel. St. Austin was the first that ever preached it to be absolutely necessary, and it was in his heat and anger against Pelagius, who had warmed and chafed him so in that question that it made him innovate in other doctrines possibly of more concernment than this. And that although this was practised anciently in Africa, yet that it was without an opinion of necessity, and not often there, nor at all in other places, we have the testimony of a learned pædo-baptist, Ludovico Vives, who, in his annotations upon St. Austin, *De Civit. Dei*. l. i. c. 27. affirms, *Neminem nisi adultum antiquitus solere baptizari.*

But besides that, the tradition cannot be proved to be apostolical; we have very good evidence from antiquity, that it was the opinion of the primitive church, that infants ought not to be baptized; and this is clear in the sixth canon of the council of Neocæsarea: the words are these, *περὶ κυφορήσεως ὅτι δεῖ φωτίζεσθαι ὅποτε βέλεται ἑδὲν γὰρ κοινῶι ἢ τίκτουσῶ τῷ τίκτομένῳ. διὰ τὸ ἑκάστῃ ἰδίαν τὴν πρωαίρεσιν τὴν ἐν τῇ ὁμολογίᾳ δείκνυσθαι*: the sense is this, a woman with child may be baptized when she please; for her

baptism concerns not the child. The reason of the connexion of the parts of that canon is in the following words: because every one in that confession is to give a demonstration of his own choice and election; meaning plainly, that if the baptism of the mother did also pass upon the child, it were not fit for a pregnant woman to receive baptism, because in that sacrament, there being a confession of faith, which confession supposes understanding, and free choice, it is not reasonable the child should be consigned with such a mystery, since it cannot do any act of choice or understanding. The canon speaks reason, and it intimates a practice which was absolutely universal in the church, of interrogating the catechumens concerning the articles of creed; which is one argument that either they did not admit infants to baptism, or that they did prævaricate egregiously in asking questions of them, who themselves knew were not capable of giving answer.

And to supply their incapacity by the answer of a godfather, is but the same unreasonableness acted with a worse circumstance: and there is no sensible account can be given of it; for that which some imperfectly murmur concerning stipulations civil performed by tutors in the name of their pupils, is an absolute vanity; for what, if by positive constitu-

tion of the Romans, such solemnities of law are required in all stipulations, and by indulgence are permitted in the case of a notable benefit accruing to minors, must God be tied, and Christian religion transact her mysteries by proportion and compliance with the law of the Romans?* I know God might, if he would, have appointed godfathers to give answer in behalf of the children, and to be fidejussors for them; but we cannot find any authority or ground that he hath, and if he had, then it is to be supposed he would have given them commission to have transacted the solemnity with better circumstances, and given answers with more truth. For the question is asked of believing in the present. And if the godfathers answer in the name of the child (I do believe), it is notorious they speak false and ridiculously; for the infant is not capable of believing, and if he were, he were also capable of dissenting, and how then do they know his mind? And therefore Tertullian† gives advice, that the bap-

* Quid ni necesse est (sic legit Franc. Junius in notis ad Tertul.) sponsores etiam periculo ingeri qui et ipsi per mortalitatem destituere promissiones suas possint, et proventu malæ indolis falli? Tertul. lib. de baptis. cap. xviii.

† Lib. de baptis. prope finem, cap. xviii. itaque pro personæ cujusque conditione ac dispositione, etiam ætate, cunctatio baptismi utilior est, præcipuè tamen circa parvulos.—Fiant Christiani cum Christum nosse potuerint.

tism of infants should be deferred till they could give an account of their faith, and the same also is the counsel of Gregory,* bishop of Nazianzum, although he allows them to hasten it in case of necessity; for though his reason taught him what was fit, yet he was overborn with the practice and opinion of his age, which began to bear too violently upon him; and yet in another place he makes mention of some to whom baptism was not administered, *διὰ νηπιότητα*, by reason of infancy; to which, if we add that the parents of St. Austin, St. Hierom, and St. Ambrose, although they were Christian, yet did not baptise their children before they were thirty years of age, it will be very considerable in the example, and of great efficacy for destroying the supposed necessity or derivation from the apostles.

[Ancient practice is, perhaps, the most plausible of the arguments usually employed in favour of infant baptism. If it could be traced to the age of the apostles, as its advocates contend it may; I confess, it seems to me, that it should be universally adopted. A late writer on the subject, Mr. Belsham, who makes great pretensions to diligence of enquiry and accuracy of inference, has affirmed

* Orat. 40. quæst in S. Baptisma.

that "it is upon higher evidence than that
"on which we believe the authenticity of the
"scripture, that we receive the baptism of the
"descendants of baptized persons, as of apos-
"tolic authority."* This position, to say the
least, is very rash and injudicious. That it
shews a remarkable defect in the power of
weighing evidence, will be obvious from com-
paring the proof for the authenticity of the
Christian scriptures, with that which is adduced
for the apostolic authority of infant baptism.
That we may proceed with greater facility, I
shall confine myself to the gospels and Pauline
epistles.

The direct evidence of the authenticity of
these writings is ample and satisfactory. In
recording the affairs of the Christians, about the
beginning of the second century, Eusebius states,
from documents to which he had access, that
many Christian teachers left their native coun-
try, exercising, among those who had not
heard of the faith, the office of evangelists, and
delivering to them the writings of the divine
gospels. At the beginning of the second cen-
tury, therefore, the four gospels were received
among Christians, as the writings of their
respective authors. This portion of scripture is

* Plea, p. 9.

ascribed to Matthew, Mark, Luke, and John, by Justin Martyr, about the year 150; Tatian about 170; Irenæus in 188; Clemens Alexandrinus in 189; Tertullian in 200; Ammonius and Origen about 220; Cyprian 248; and Eusebius 315. The gospels of Matthew and Mark are likewise ascribed to them by Papias in 112; and the churches of Lyons and Vienne, in 177, quote the gospels of Luke and John as their productions. To the authenticity of the first and last gospel, testimony is borne by Theophilus of Antioch, in 171; and to the first and third by Julius Africanus, in 220. The thirteen epistles of Paul are ascribed to him by Irenæus, in 188; Caius Romanus, 212; Origen, 220; Eusebius, 315; and excepting the epistle of Philemon, by Clemens Alexandrinus, 189; Tertullian, 200; Cyprian, 248. The epistle to the Romans is quoted as authentic by Ignatius in 107; Polycarp in 108; Theophilus of Antioch in 171; and the communities of Lyons and Vienne in 177. The first epistle to the Corinthians by Clemens Romanus in 90; by Polycarp in 108; by Tatian in 172; and by Athenagoras in 180. The epistle to the Ephesians by Ignatius in 107; and by Polycarp in 108. The epistle to the Phillippians by Polycarp in 108. And the first epistle to Timothy, by Theophilus of Antioch in 171.

Of Eusebius it may be remarked, that he had attentively read the writings of the Christian writers before his time, in order to ascertain what writings had been, from the origin of Christianity, considered as the genuine productions of the apostles and evangelists. The four gospels and the Pauline epistles he found, were universally deemed authentic.*

Though the testimony of these witnesses constitutes the strength of the evidence that the gospels and epistles of Paul are authentic, it is greatly corroborated by the following considerations. These writings betray none of the signs of supposititious productions, though they have been examined with the utmost severity of criticism. That they were forged, will seem extremely improbable, if it is remembered that their authenticity is attested by the con-

* The witnesses that I have enumerated will be observed to be few, compared with the names that appear in the laborious and invaluable collection of the venerable Lardner. With Michaelis (Intro. to the N. T. Vol. I. p. 13, of Marsh's Trans.) I think that "various testimonies which Lardner has quoted, are not sufficiently convincing." I have confined myself, therefore, to those witnesses, that to the more rigorous examination of Less appeared to afford satisfactory evidence. The testimonies of the witness, may be found, under their respective names, in Lardner (Works, Vol. I. p. 283.—Vol. II. 394. last edition), or Less's Authenticity &c. of the N. T. translated by Roger Kingdon, p. 32—172. London, 1804.

temporaries, or those who were acquainted with the contemporaries, of the reputed writers. The books, both in style and matter, exhibit many strong marks of genuine writings of the apostles and evangelists. They abound in oriental idioms which, while they attest the Jewish origin of the writers, are not found in any of the Christian fathers. Though alike in this respect, these writings have each characters so peculiar to itself, as that they cannot be supposed the work of a single person ; and that they are a collection of spurious writings of different persons, is a still more improbable supposition.* The facts recorded in these books, accord so entirely with the manners, customs, institutions, and events of the age and nations in which they are said to have taken place, as to evince personal knowledge in the authors. Celsus and Porphyry, the assailants of Christianity, in the second and third centuries, appeal to these writings as the notorious productions of the evangelists and apostles. The most accomplished of Christian advocates, (Dr. Paley) has, in his *Horæ Paulinæ*, proved, from a comparison of Paul's Epistles with the Acts of the Apostles, that those writings are genuine, and consequently furnished a new

* See Michaelis's Intro. to the N. T. Vol. I. p. 45—48.

and independent element to the general proof. The above particulars all tend to one point, and combine to form a strength of evidence in favour of the authenticity of the four gospels and Pauline epistles, far surpassing that which can be alleged in behalf of the most unquestionably genuine of the ancient classics.

To this evidence, the historical proof, said to be superior, of the apostolical authority of infant baptism is, as follows. The earliest mention of the practice occurs in Tertullian, about the beginning of the second century. From more ancient writers, indeed, passages are adduced, from which it is attempted to infer its existence; but they furnish not the least probability in favour of the point, as will appear, if we consider the two on which the greatest stress is laid. καὶ πολλοὶ τινες καὶ πολλαὶ ἐξηκοντοῦται καὶ ἐβδομηκοντοῦται οἱ ἐκ παίδων ἐμαρτηρευθησαν τῷ χριστῷ ἄφθοροι διαμένουσι.* “Many both men “and women of sixty and seventy years of “age, who have been the disciples of Christ “from their youth, remain uncorrupted.” From this sentence, which is an unexceptionable version of the words of Justin Martyr, nothing surely can be inferred in behalf of infant baptism. In his book against heretics,

* Justinini Martyris. Ap. Secun.

Irenæus says of our Saviour: Omnes venit per semetipsum salvare; omnes inquam, qui, per eum renascuntur in Deum, infantes, et parvalos, et pueros, et juvenes, et seniores.*

“He came to save all by himself; all, I say, “who by him are born again to God, infants “and little ones, and children and youths, and “elder persons.” As evidence of the practice of infant baptism in the time of Irenæus, this passage is liable to weighty objections. There are some signs that the passage is spurious. We have only an execrable version of this part of the work of Irenæus, and have no means, therefore, of determining the original words.† Nothing, as has been remarked by Le Clerc,‡ appears in the passage respecting baptism. It is not mentioned in the preceding or subsequent words. *By him* may be properly referred to Christ, who may renew and sanctify infants. The translator uses *renasci* in a sense different from baptism.

The lack of evidence in earlier times is ill supplied by Tertullian. He was unquestionably an Antipædobaptist. He is cited, it is to be remembered, in evidence of the apostolical authority of infant baptism. Observe his deposition. Opposing the admission of children

* Adv. Hær. Lib. 2. † See Gale's Ref. p. 464, &c.

‡ Historiæ Eccl. p. 778.

to baptism, he says, "The condescension of
" God may convey his favours as he pleases ;
" but our wishes may deceive ourselves and
" others. It is, therefore, most expedient to
" defer baptism, and to regulate the adminis-
" tration of it according to the condition, the
" disposition, and the age of the person to be
" baptized, and especially in the case of little
" ones. What necessity is there to expose
" sponsors to danger. Death may incapacitate
" them for fulfilling their engagements, or
" bad dispositions may defeat all their endeavours.
" Indeed, the Lord said, ' forbid them
" not to come unto me ;' and let them come
" while they are growing up ; let them come
" and be instructed ; and when they understand
" Christianity, let them profess to be
" Christians. Why should that innocent age
" hasten to the remission of sins?"* In this
deposition there is no allusion to the apostles as
the authors of the practice, which the witness
disapproves, no intimation that it was generally
adopted in the Christian church. The utmost
that can be proved from Tertullian is, that
some persons in his time proposed that baptism
should be administered to little ones. Of the

* Tertullianus De Baptismo, cap. 18. Robinson's Hist of Bap. p. 175.

practice, which he is the first person that mentions, he is the decided enemy. To illustrate the weakness of this pretended proof for the apostolical authority of the baptism of babes, I have only to adduce the testimony of the same writer in behalf of the authenticity of the scripture. I can only exhibit its substance. "I will take my proofs," says he, "from the New Testament. For, in the gospels and the apostles, I perceive God visible and invisible. Among the apostles, John and Matthew teach us the faith; among apostolical men, Luke and Mark refresh it. We lay it down for certain, that the evangelic scriptures have for their authors the apostles and apostolic men. Not only with the apostolic churches, but with all who have fellowship with them in the same faith, the Gospel of Luke has been received from its first publication. The same authority of the apostolic churches will support the other gospels, which we have from them."* He quotes all the Pauline epistles, and recommends those who would exercise their curiosity profitably in the business of salvation, to visit the churches of the apostles, in which their authentic letters were recited. "In this one Christian author,"

* Lardner, Vol. I. p. 420—224.

says the temperate Lardner, “are, perhaps
“more, and larger quotations of the small
“volume of the New Testament, than of all
“the works of Cicero, in writers of all charac-
“ters for several ages.”* Compared with the
“noble testimony” which Tertullian bears to
the authenticity of the Christian scriptures, the
evidence drawn from his tract on baptism,
that the baptism of babes was at all practised,
even in his own age and country, weighs less
than the dust on the scales. Mr. Belsham cites
Tertullian, as the “first writer who explicitly
“mentions infant baptism,” strongly objecting
to the practice, and then employs more than
a page to express surprise and wonder that it
should have crept in without opposition.

Speaking of the use of sponsors, Mr.
Towgood observes, “Tertullian is the most
“ancient author in whom any mention of it is
“made. But, by this time, it is well known,
“a great variety of superstitious, and ridicu-
“lous, and foolish rites were brought into the
“church.”† The application of this just re-
mark to the baptism of babes is left to the
reader.

The witness usually cited, after Tertul-
lian, to depose in favor of infant baptism is

* Lardner, Vol. I. p. 435.

† Towgood's Letters on Dissent. p. 155. 1817.

Origen, the most learned of the Greek fathers. It is unnecessary to spend much time in the examination of this witness; for, in the first place, no evidence for the practice is found in the original works of Origen, the passage from his commentary on Matthew being inapplicable to babes.* They cannot desire the sincere milk of the word. This objection, which, though Mr. Belsham says, "it is of little weight," seems fatal, is strengthened by what follows. Having proposed whether the angels take charge of the little ones, intended by our Saviour, from their birth, or from the time in which, by the washing of regeneration, whereby they are renewed, they desire, as new born babes, the sincere milk of the word: as making for the last supposition, he states, that the time of persons' unbelief is under the angels of Satan; but that, after their new birth, they are delivered to good angels. Origen might be of opinion that our Saviour, in the text referred to, speaks of men who have the likeness of children.

If a person cited into a court of justice, not to state what he knew, but what he had heard stated by another, should confess that he delivered not with religious fidelity the original averment, but what, in his opinion,

* See Wall's Hist. of Inf. Bap. p. 33.

would better answer the purpose, his deposition would not be received as the evidence of the original witness. Rufinus and Jerome, the translators of Origen, acknowledge that they exhibited his works altered, abridged, and enlarged, as they thought fit. Is any confidence to be placed in a testimony thus modified?

The deposition of the next witness, Cyprian, is, I admit, clear and satisfactory to establish not the apostolical authority of infant baptism, or its general prevalence, in his time, in the Christian church, but the existence of the practice in Africa. No other witness occurs till toward the close of the fourth century, about which time the practice, I confess, seems to have been pretty generally adopted. Augustine appears to be the first writer, who ascribed the baptism of babes to apostolical authority.

From the foregoing induction, it may be remarked, that the evidence for the authenticity of the scriptures preponderates by incalculable degrees, beyond the historical proof of the apostolical origin of infant baptism. The disproportion, in the evidences of these two articles, appears so great, that he who asserts their equality, might, with not more extravagance assert, that the Alps are equal in weight to the whole earth. Then, while the strong evidence that establishes the genuineness of the Christian

scripture, has never been adduced in behalf of any writing professedly supposititious ; historic proof equal to that which, it is pretended, evinces the apostolical authority of infant baptism, may be alleged in favour of rites that are allowed to be the invention of a later period. To confine myself to those connected with baptism: those to be baptized professed to renounce the devil, as well as to believe the articles of the Christian faith. The minister, breathing into their face, exorcised them, or expelled the devil from them. The baptismal water was consecrated. The candidate for baptism was thrice immersed. After being thus immersed, he was anointed with oil, signed with the sign of the cross, received a mixture of milk and honey, and confirmed by the imposition of the minister's hands. Children were admitted to the Lord's supper.* It is a most strange procedure in our adversaries, while, by the neglect of these rites, they degrade the authority of the fathers which has consecrated them, to recur to that authority, as if it retained its force, in behalf of infant baptism.]

* Instead of quoting passages from the fathers attesting the existence of these practices at as early a period as there is any proof that babes were baptized, it may be sufficient to refer the reader to Wall's *Hist. of Inf. Bapt.* p. 462—518. Lord King's *Inquiry into the Constitution of the Primitive Church*, Part II. cap. 3 & 4.

But, however, it is against the perpetual analogy of Christ's doctrine to baptize infants ; for besides that Christ never gave any precept to baptize them, nor ever himself nor his apostles (that appears) did baptize any of them. All that either he, or his apostles, said concerning it, requires such previous dispositions to baptism, of which infants are not capable, and these are faith and repentance ; and not to instance in those innumerable places that require faith before this sacrament, there needs no more but this one saying of our blessed Saviour : *He that believeth and is baptized shall be saved, but he that believeth not shall be damned* : plainly thus, faith and baptism, in conjunction, will bring a man to heaven ; but if he have not faith, baptism shall do him no good. So that if baptism be necessary then, so is faith, and much more : for want of faith damns absolutely : it is not said so of the want of baptism. Now if this decretory sentence be to be understood of persons of age, and if children, by such an answer (which indeed is reasonable enough), be excused from the necessity of faith, the want of which regularly does damn, then it is sottish to say the same incapacity of reason and faith shall not excuse from the actual susception of baptism, which is less necessary, and to which

faith and many other acts are necessary predispositions when it is reasonably and humanely received. The conclusion is, that baptism is also to be deferred till the time of faith: And whether infants have faith or no, is a question to be disputed by persons that care not how much they say, nor how little they prove.

1. Personal and actual faith they have none; for they have no acts of understanding; and besides, how can any man know that they have, since he never saw any sign of it, neither was he told so by any one that could tell?

2. Some say they have imputative faith; but then so let the sacrament be too, that is, if they have the parents' faith or the churches', then so let baptism be imputed also by derivation from them, that as in their mother's womb, and while they hang on their breasts, they live upon their mother's nourishment, so they may upon the baptism of their parents, or their mother the church. For since faith is necessary to the susception of baptism (and they themselves confess it by striving to find out new kind of faith to daub the matter up), such as the faith is, such must be the sacrament: for there is no proportion between an actual sacrament and an imputative faith, this being in immediate and necessary order to that: And whatsoever can be said to take

off from the necessity of actual faith, all that and much more may be said to excuse from the actual susception of baptism. 3. The first of these devices was that of *Luther* and his scholars, the second of *Calvin* and his; and yet there is a third device which the church of *Rome* teaches, and that is, that infants have habitual faith: But who told them so? how can they prove it? what revelation, or reason teaches any such thing? Are they by this habit so much as disposed to an actual belief without a new master? Can an infant sent into a *Mahometan* province be more confident for Christianity when he comes to be a man, than if he had not been baptized? Are there any acts precedent, concomitant or consequent to this pretended habit? This strange invention is absolutely without art, without scripture, reason, or authority: But the men are to be excused unless there were a better; but for all these stratagems, the argument now alleged against the baptism of infants is demonstrative and unanswerable.

To which also this consideration may be added, that if baptism be necessary to the salvation of infants, upon whom is the imposition laid? To whom is the command given? to the parents or to the children? not to the children, for they are not capable of a law;

not to the parents, for then God hath put the salvation of innocent babes into the power of others; and infants may be damned for their fathers' carelessness or malice. It follows that it is not necessary at all to be done to them, to whom it cannot be described as a law, and in whose behalf it cannot be reasonably intrusted to others with the appendant necessity; and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed, and therefore is to be presumed, that it ought to be understood and administered according, as other precepts are, with reference to the capacity of the subject, and the reasonableness of the thing.

For I consider that the baptizing of infants does rush us upon such inconveniences, which in other questions we avoid like rocks, which will appear if we discourse thus.

Either baptism produces spiritual effects, or it produces them not: If it produces not any, why is such contentions about it, what are we nearer heaven if we are baptized? and if it be neglected, what are we the farther off? But if (as without all peradventure all the *Pædo-baptists* will say) baptism does do a work upon the soul, producing spiritual benefits and advantages; these advantages are produced by the external work of the sacrament alone, or

by that as it is helped by the co-operation and predispositions of the *suscipient*.

If by the external work of the sacrament alone, how does this differ from the *opus-operatum* of the papists, save that it is worse? for they say the sacrament does not produce its effects but in a *suscipient* disposed by all requisites and due preparatives of piety, faith, and repentance; though, in a subject so disposed, they say the sacrament by its own virtue does it; but this opinion says it does it of itself without the help, or so much as the co-existence of any condition but the mere reception.

But if the sacrament does not do its work alone, but *per modum recipientis* according to the predispositions of the *suscipient*, then because infants can neither hinder it, nor do any thing to further it, it does them no benefit at all. And if any man runs for succour to that exploded *κρησφυγετόν*, that infants have faith, or any other inspired habit of I know not what or how, we desire no more advantage in the world, than that they are constrained to an answer without revelation, against reason, common sense, and all the experience in the world.

The sum of the argument, in short is this, though under another representment.

Either baptism is a mere *ceremony*, or it implies a *duty* on our part. If it be a ceremony only, how does it sanctify us, or *make the comers thereunto perfect*? If it implies a *duty* on our part, how then can children receive it, who cannot do duty at all?

And, indeed, this way of ministration makes baptism to be wholly an outward duty, a work of the law, a carnal ordinance, it makes us adhere to the letter, without regard to the spirit, to be satisfied with shadows, to return to bondage, to relinquish the mysteriousness, the substance, and the spirituality of the gospel. Which argument is of so much the more consideration, because under the spiritual covenant, or the gospel of grace, if *the mystery* goes not before the *symbol* (which it does when the symbols are seals and consignations of the grace, as it is said the sacraments are) yet it always accompanies it, but never follows in order of time. And this is clear in the perpetual analogy of holy scripture.

For baptism is never propounded, mentioned, or enjoined as a means of remission of sins, or of eternal life, but something of duty, choice, and sanctity is joined with it, in order to production of the end so mentioned. *Know ye not, that as many as are baptized into Christ Jesus, are baptized into his death?* There is

the mystery and the symbol together, and declared to be perpetually united, ὅσοι ἐβαπτισθημ. All of us who were baptized into one, were baptized into the other, not only into the name of Christ, but into his death also. But the meaning of this, as it is explained in the following words of St. Paul, makes much for our purpose. For to be baptized into his death, signifies *to be buried with him in baptism, that as Christ rose from the dead, we also should walk in newness of life*; that is the full mystery of baptism. For, being baptized into his death, or, which is all one in the next words, ἐν ὁμοιώματι τοῦ θανάτου αὐτοῦ *into the likeness of his death*, cannot go alone, *if we be so planted in Christ we shall be partakers of his resurrection*, and that is not here instanced in precise reward, but in exact duty, for all this is nothing but *crucifixion of the old man, a destroying of the body of sin, that we no longer serve sin*.

This indeed is truly to be baptized both in the *symbol* and the *mystery*. Whatsoever is less than this, is but the *symbol* only, a mere ceremony, an *opus operatum*, a dead letter, an empty shadow, an instrument without an agent to manage, or force to actuate it.

Plainer yet; *Whosoever are baptized into Christ have put on Christ, have put on the new man*: But to put on this new man, is to

be formed in righteousness, and holiness, and truth. This whole argument is the very words of St. Paul: The major proposition is dogmatically determined, Gal. iii. 27. The minor in Ephes. iv. 24. The conclusion then is obvious, that they who are not formed new *in righteousness, and holiness, and truth*, they who remaining in the present incapacities cannot *walk in newness of life*, they have not been *baptized into Christ*, and then they have but one member of the distinction, used by St. Peter, they have that baptism *which is a putting away the filth of the flesh*; but they have not that baptism *which is the answer of a good conscience towards God*, which is the only *baptism that saves us*. And this is the case of children; and then the case is thus.

As infants by the force of nature cannot put themselves into a supernatural condition, (and therefore, say the *Pædobaptists*, they need baptism to put them into it,) so if they be baptized before the use of reason, before the *works of the spirit*, before the operations of grace, before they can throw off *the works of darkness, and live in righteousness and newness of life*, they are never the nearer; from the pains of hell they shall be saved by the mercies of God and their own innocence, though they die *in puris naturalibus*, and

baptism will carry them no further. For that *baptism that saves us*, is not the only *washing with water*, of which only children are capable, *but the answer of a good conscience towards God*, of which they are not capable till the use of reason, till they know to choose the good and refuse the evil.

And from thence I consider anew, that all vows made by persons under other's names, stipulations made by *minors*, are not valid till they, by a supervening act after they are of sufficient age, do ratify them. Why then may not infants as well make the vow *de novo*, as *de novo* ratify that which was made for them *ab antiquo* when they come to years of choice? If the *infant* vow be invalid till the *manly* confirmation, why were it not as good they staid to make it till that time, before which if they do make it, it is to no purpose? * This would be considered.

And in conclusion, our way is the surer way, for not to baptize children till they can give an account of their faith, is the most proportionable to an act of reason and humanity, and it can have no danger in it. For to say that infants may be damned for want of baptism, (a thing which is not in their power to

* Vide Erasmus in præfat. ad Annotat. in Matth.

acquire, they being persons not yet capable of a law) is to affirm that of God which we dare not say of any wise and good man. Certainly it is much derogatory to God's justice, and a plain defiance to the infinite reputation of his goodness.

And, therefore, whoever will pertinaciously persist in this opinion of the Pædo-baptists and practise it accordingly, they pollute the blood of the everlasting Testament, they dishonor and make a pageantry of the sacrament, they ineffectually represent a sepulture into the death of Christ, and please themselves in a sign without effect, making baptism like the fig-tree in the gospel, full of leaves but no fruit; and they invoke the holy Ghost in vain, doing as if one should call upon him to illuminate a stone, or a tree.

Thus far the *Anabaptists* may argue, and men have disputed against them with so much weakness and confidence, that they have been encouraged in their error* more by the accidental advantages we have given them by our weak arguings, than by any truth of their cause, or excellency of their wit. But the use I make of it as to our present question is

* ἐκεί τοῖς ἑαυτῶν δόγμασι τὴν ἰσχυρὴν ἰχὸν ἔχοντες, ἀλλ' ἐν τοῖς ἡμετέρων σαδροῖς ταυτὴν θηρυντες, as Nazianzen observes of the case of the church in his times.

this: That since there is no direct impiety in the opinion, nor any that is apparently consequent to it, and they with so much probability do, or may be, pretend to true persuasion, they are with all means, Christian, fair and humane, to be redargued, or instructed, but if they cannot be persuaded they must be left to God, who knows every degree of every man's understanding, all his weaknesses and strength, what impress each argument makes upon his spirit, and how irresistible every reason is, and he alone judges his innocency and sincerity; and for the question, I think there is so much to be pretended against that, which I believe to be the truth, that there is much more truth than evidence on our side, and therefore we may be confident as for our own particulars, but not too forward peremptorily to prescribe to others, much less damn, or to kill, or to persecute them that only in this particular disagree.

FINIS.









